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For the Register.

MAN'S SYMPATHY WITH NATURE.

There is a sighing in the wood,
A murmur in the beating wave,
The heart has never understood
To tell in words the thoughts they gave.

Yet oft we feel an answering tone
When wandering on the lonely shore,
Or listening through the night alone
As inland swells the ocean's roar.

And oft beneath the wind-swept pine
Some chord is struck the strain to swell,
Nor sounds nor language can define;
'Tis not for words or sounds to tell.

Thou hearest, man, that Mighty Voice,
Whose goings forth, unknown to all,
Bid sounding wood and wave rejoice,
And fill with music nature's hall.

And in the speechless human heart
It speaks, where'er man's feet have trod,
Beyond the lip's deceitful art,
To tell of Him, the Unseen God.

J. V.

[From the Sandwich Observer.]

JONATHAN LEONARD, M. D.

This venerable man passed away from earth on Thursday the 25th of January, after a comparatively short illness. The event was neither unlooked-for nor undesired by him. He had felt for some years that he had outlived the allotted age of man, that his work was done and his course finished; and he waited in calm expectation of the summons to his heavenly home. His bodily strength began rapidly to fail about five weeks ago, and he continued to sink to the time of his death. His last moments were tranquil, and when the king of terrors came, he met him with a smile as an expected and welcome messenger, and passed quietly away without an anxious thought to disturb his mind or a pang to torture his body. After a long life spent in usefulness to his fellow men he died in the peace and hope of the Christian; in the enjoyment of that religion which had wrought so powerfully on his character and furnished so many of the motives to his conduct.

No man in Sandwich was more familiar to its inhabitants than Dr. Leonard. No man was more or more justly respected. None has contributed more by his abilities or character to the opinion of the place. For about sixty years he was its principle physician, and his image is inseparably connected with the idea of the town in the mind of every person who had resided in it during that period. The following tribute to his memory is a simple statement of the impression made on the mind of the writer by a long, intimate and friendly acquaintance.

Dr. Leonard was the son of Jonathan and Martha Leonard, born in Bridgwater Feb. 17th, 1763, graduated at Harvard College in 1786, and studied medicine with Dr. Wales, an eminent physician and surgeon of Randolph, in this State. While preparing for his profession after leaving college, he taught school at Brewster, on the Cape, where his memory is still cherished.—Having completed his term of study with a distinguished member of the profession, he commenced practice in his native town. After remaining there a short time he removed to Sandwich and began his practice in the Southern part of the town. He early became a member of the Massachusetts Medical Society, and continued its firm friend. In 1824 the honorary degree of M. D. was conferred on him by Harvard College.

During his long practice he contributed somewhat to the improvement of operative Surgery. In the other department of his profession he was eminently successful. His temperament as well as his conscientiousness (for which he was remarkable,) made him careful and cautious in his practice, though at times he showed a tact and boldness in the treatment of epidemic diseases, that would have added to the fame of men more distinguished in the world and in the profession. He exercised a degree of patience and sympathising forbearance in the management of chronic diseases, which is justly considered one of the peculiar characteristics of a good physician.—But of him as a physician little need be said.

It delights us rather to speak of his character as a man, a citizen, a neighbor and Christian. Every one that knew him gladly admits that the most prominent traits in his character were benevolence and kindness of heart, and ready sympathy with all forms of suffering. Never was the beggar "sent empty away" from his door; nor were the poor ever refused his professional assistance. Who but the Omniscient One can tell the amount of uncharged services performed for the destitute and the widow? Who ever knew him to press the collection of a debt to the embarassment of his debtor? Or, when was there a time when he would not have endured privation and want *himself*, rather than have oppressed another? Nay—how many persons in this town know that through forbearance to them he has delayed the collection of just debts till he was in actual necessity? The simplicity of all his habits and his mode of living in connection with his honorable poverty, show that though his practice was extensive, the kindness and liberality of his feelings were still more extensive. He had a high and manly sense of honor, and looked with unspeakable contempt on low and vulgar tricks, and most of all on any false pretences to the respect and confidence of mankind.

Dr. Leonard took an early interest in the cause of education.

Dr. Leonard was a Christian. On the subject of religion, the relation of man to God, he had long thought deeply and seriously; but he was naturally averse to speaking of his spiritual experiences, averse to it also on the ground that the most intimate communion of the soul with God is a thing not to be spoken of except to Him, who hears in secret. Hence only with his pastor or some familiar friend did he converse about his spiritual condition and progress. But none doubted that he had strong religious feelings; the influence of them was seen in the tranquil beauty of his daily life. About fifteen years ago he made a public profession of religion, and connected himself with the First Congregational Church in this town. Long before that he had taken a decided stand in support of liberal views of Christianity, when the community generally was far from entertaining the enlarged principles of toleration and of Christian courtesy, which now happily prevail in this part of the country. And we may add that they prevail through the influence and example of such men as our venerable friend. The liberty which he claimed for himself he claimed also for others; not merely allowed it, but insisted upon it as the right of every human being.

His humanity was beautifully extended to every form of animal life. He was strongly attached to all domestic animals, practicing toward them an unvarying kindness. Any instance of cruelty or even heedless indifference to their wants excited his indignation. He found great pleasure in gardening, botany, the cultivation of fruits and flowers, and similar pursuits and occupations, which brought him into familiar intercourse with the providence of God and with the wise and benevolent adaptations of the outer world to promote the happiness of man. It was delightful to see that his interest in them as well as in the affairs of society continued to extreme age. By the cultivation of such tastes the heart is kept young amid the frailty and decay incident to the body.

Dr. Leonard's house was a home. It is difficult to convey to strangers the idea that we entertain of his domestic life, without incurring the appearance of extravagance. His house was the abode of peace, of tranquil pleasure, of a refined and generous, though simple hospitality. The intimate friend or the occasional visitor was made to feel at home, while the conversation turned upon some topic of general interest or some matter of social improvement. At Dr. Leonard's fireside every man's character was safe. The writer of this has enjoyed abundant opportunities of the most unreserved intercourse with him, and never heard an expression from his lips that was calculated or that seemed intended to injure a human being. Against all wrong, knavery or fraud, he never failed to utter his hearty contempt, but even in such cases he made a just discrimination, and while condemning the sin, often framed an apology for the sinner, where the circumstances furnished any ground for so doing.

Dr. Leonard was particularly happy in his domestic relations. For more than fifty years he lived with a devoted and affectionate wife, (the daughter of Mr. Joshua Hall) who survives his departure. His intercourse with his children was singularly respectful and dignified. He secured their unabated tenderness, and in his old age his infirmities were sustained and the burden of years lightened as far as possible by the most touching and beautiful filial affection. It is by such ministries that youth repays the debt of parental love. And the existence of such ministries through so many years, proves that a foundation for them had been laid in an early and enlightened culture of the youthful heart. The memory of such a parent is a rich inheritance to his children.

We cannot mourn the departure of our friend. He was gathered to the grave like a shock of corn fully ripe. For several years he had almost wholly withdrawn from professional practice.—His work was done. His life had been long and useful. It ended in peace and without regrets. Surrounded by the dearest objects of affection, in the familiar and pleasant home he loved so well, sustained by divine and immortal hopes, he fell asleep as sweetly as an infant upon its mother's breast. For ourselves we may lament that we shall see his venerable form no more; but the memorial of him is cherished in our hearts among our dearest treasures.

[The Advertiser states that Dr. Leonard's two brothers, both over 80 years of age, died the week before him.]

[We take the following from the English Correspondence of the *Independent*. It shows the relative strength of the two great parties in the Church of England. Everything seems to denote that the English Church will ultimately be "Anglo-Catholic," which is virtually to be Roman Catholic. Events like Mr. Noel's secession show that sincere conscientious men see no alternative but virtual Romanism or a Church independent of State.]

RELIGIOUS ASPECT OF GREAT BRITAIN.

What is the present power and position—what is the force and influence of the Anglo-Catholic or Tractarian Party in the Established Church? It has been naturally assumed that the numerous secessions to Rome, from the leaders as well as the rank and file of the Anglo-Catholic party, would necessarily cause a great reaction in favor of Protestant and Evangelical principles. But it has not been so.

The great influence of this party is seen in the vigorous action it has given to ecclesiastic bodies and various church societies. It has made the Society for the Propagation of the Gospel an instrument for the propagation of that other gospel of the *Tracts for the Times*. This party has mainly been the cause of the multiplication of Colonial Bishops and of the Colonial Clergy, most of these being of the Tractarian School. This colonial movement was devised some few years since, as a means of reacting upon the Mother Country. It has gained possession of the old academical institutions and public schools, and has erected new. Members of this party are masters in the world-famed schools of Westminster, Eton, Winchester: the mind of the youth of the influential classes is thus in their hands. With characteristic activity, and following in the example of the Society of Jesuits, they have sought to command the middle classes, by erecting diocesan schools, to be visited, guided, and governed by Bishops and Clergy; and an almost irresistible influence has been brought to bear upon Independent schoolmasters, either to depress them or to bring them under clerical visitation. The National Society for promoting the Education of the Poor is largely directed by this party; and at this moment they are agitating to compel the Educational Committee of the Privy Council to surrender all control over the schools built and supported chiefly by grants from the taxes. They are not content that the schools should be exclusively "Church" schools: but they would have laymen excluded from the committees, and limit the government to the simple act of granting them money. This is now vehemently demanded as a Right, by Anglo-Catholic agitators, without apparently any consciousness of the extravagance of the claims they are setting up. The use made of the press, and the tinge given to a large portion of our literature, by the party, are facts of the gravest character, but upon which we may not now dwell.

It must be noted, as characteristic of this powerful party, that many of its members are unwearied in labor, full of self-denial, and unsparing in the expenditure of property for the advancement of "Church principles." We speak not of churches, colleges, schools, built and endowed by them, but have more particular reference to their conduct as parochial clergymen. Never, since its formation, has the parochial system been so effectually worked, as now by hundreds of these men. They combine the priestly and the feudal spirit to a high degree. With them the words, "*my* parish," "*my* church," "*my* parishioners," have an absolute and peremptory meaning. One of these young Anglo-Catholic priests will acquire a larger knowledge of his parish, and a more intimate personal acquaintance with his parishioners, in three months, than his predecessor had in perhaps thirty years. The poor are visited, and, if submissive, their wants cared for, from the proceeds of the "offertory," or the alms of the priest himself.

From this bare outline, it will readily be conceived that the influence of the Tractarian party extends beyonds its own defined limits. Hundreds, perhaps thousands, of the clergy of the Established Church, who have "no particular theological opinions," take the tone given by the Tractarians, and in action are drawn along by them. This class, numerically far the largest, is constituted of strange elements—of men who have chosen the Church because of the social distinctions which it gives—of others who entered the Church because of the livings held by parents and relatives—of men, who, from accident, or choice, or compulsion, have become part of the *clerisy* of the Establishment, irrespective of religious principle. This large and heterogeneous class would naturally receive its impulse, in times of movement, from the Anglo-Catholics rather than the Evangelicals.

Such, then, are some of the phenomena which the Church of England presents at this time for the contemplation of the Christian philosopher. Abstractly considered, some of the facts presented would be deemed impossible. It would be held to be impossible that elements so discordant should co-exist in the same Church—a Church whose dogmatic statements had been framed and made obligatory on all, in order to prevent discordancy and to ensure consistency in its public teachings and ministrations. But so it is, that in our English Church we have two distinct bodies of clergy, each of which denies the title of the other to be accounted faithful servants. The Evangelicals, strong in the History and Traditions of the Reformation, of which the Church has been boasted to be the bulwark, are filled with horror by the approximation of their brethren to Rome; they denounce as a monstrous thing the claim set up to hold and teach all Roman doctrine in the Protestant Church of England; they point to the Protestant and Calvinistic Articles, and to the Homilies, and demand that these should be accepted as the doctrinal standard and test of those who minister in the Church; they protest against the bad faith which would eat the bread of the Protestant Church while engaged in destroying it, and holding it to be "accursed" so far as it was Protestant. On the other hand, the Anglo-Catholic party have denied even the Churchmanship of the Protestant clergy, and denounce them as unauthorized and unwarranted intruders upon its ministry. The Articles of Religion, say the Anglo-Catholics, are the products of an un-Catholic age; and that the Prayer-Book, irrespective of the Articles, is of primary obligation. They point to the fact that historically the Church, by its authorized public acts, has receded from the Reformation, and refused to have the sense of those who held to its principles impressed more distinctly upon the Prayer-Book. They point to the Ritual—to the offices for Ordinations, for Baptism, and for the visitation of the sick—and triumphing in the "Catholicity" of these services, as embodying the idea of Apostolical Succession—of regeneration by one sacrament, and cleansing and pardon by the other—they show the absolute absolving power of the priest; and then, in their turn, demand of the Evangelical clergy what they do in the Church.

HON. AND REV. MR. NOEL ON CHURCH AND STATE.

[So great was the demand for this work that the whole edition of 2000, at the price of 12*s.* a copy, was sold in one day. On the Sunday following its publication, ministers took the volume to their pulpits, read selected passages to their congregations, and commented on them.—The following extracts are from its conclusion.]

is doomed. Condemned by reason and religion, by Scripture and experience, how can it be allowed to injure the nation much longer? All the main principles on which it rests are unsound. Its State salaries, its supremacy, its patronage, its compulsion of payments for the support of religion, are condemned by both the precedents and the precepts of God. We have seen that it sheds a blighting influence upon prelates, incumbents, curates, and other members of churches. It adds little to the number of pastors, it distributes them with a wasteful disregard to the wants of the population, it pays least those whom it ought to pay most liberally. It excludes the gospel from thousands of parishes; it perpetuates corruption in doctrine; it hinders all scriptural discipline; it desecrates the ordinances of Christ, confounds the church and the world, foments schism among Christians, and tempts the ministers of Christ, both in and out of the establishment, to be eager politicians. Further, it embarrasses successive governments, maintains one chief element of revolution in the country, renders the reformation of the Anglican churches hopeless, hinders the progress of the gospel throughout the kingdom, and strengthens all the corrupt Papal establishments of Europe."

LETTER FROM REV. ALEXANDER KING.

[Rev. Alexander King has addressed a letter to the N. Y. Evangelist, under date of Ireland Jan. 3, the following extracts from which, illustrative of the religious and civil condition of Ireland, will be read with interest, especially by Mr. King's numerous friends.]

I date from Ireland, not only to let you see that the poor old isle is still afloat, and that I am in it, but because I have already passed through a considerable portion of it, and now give you the substance of notes taken on "the state of affairs" in different places. The country seems in a state of repose; but it is from exhaustion, rather than contentment. The masses of the people are sick and tired of the sources they have been pursuing, longing for something new, something more rational and effectual, as a remedy for their wrongs. Some of them are eagerly abandoning their vain mode of attempting political changes, and yet adopting a manly resolve to obtain social improvements and national rights. Others are just as energetic in rejecting the impositions of ecclesiastical authority, and throwing off the bonds of superstition. Both as regards secular matters and in reference to religion, many of those who were formerly amongst the most submissive slaves of party-leaders, now refuse to swear by a master, and boldly assert their right to think, and speak, and act for themselves.

The most marked and astonishing changes have taken place within the last few months, amongst Roman Catholics and Protestants.—Political movements here and throughout Europe, have placed the Papacy in a new light before the minds of honest Irishmen, who have been sincere and conscientious in their attachment to the Roman Catholic system, but are now amazed and disgusted to find that system involved and implicated in all the frauds and outrages of the oldest and most corrupt of the organized despotisms of degraded and distracted Europe.

In the same newspapers that announce meetings of sympathy and blarney for the exiled Pontiff, are given remarks and extracts which show the depth of that duplicity and the feebleness of that finesse, by which he brought upon himself the summary visitation of the wrath of his disappointed and exasperated subjects.

Had the Pope's flight, or the rebellion of his "children" in "the head of cities," occurred earlier, the honest and religious respect of Irish Roman Catholics might have been retained for him but providentially, he got time to manifest his real character; and his recent conduct at Rome, connected with his last official act in reference to Ireland, in sanctioning the Connaught philosophy of Bishop MacHale, by anathematizing our new colleges, has led many to suspect that the Romish infallibility which has so long "deceived the nations," is but an antiquated sham.

Not a single resignation of any appointment in connection with the colleges has as yet responded to the Pope's rescript, though most of these appointments are held by Roman Catholics!

However these obedient sons of the Church manage to dispose of "the Holy Father's" commands—to the people it appears that "the reciprocity is all on one side"; and certainly, since Pope Adrian's Bull for the destruction of the old Christianity of Ireland, was laughed at in the Synod of Cashel, no oracle of the Vatican has been treated with such cool indifferance here, as the rescript of Pius Ninth against the "godless colleges."

But this is not all. Many of the people are found freely canvassing the conduct of the priests, and even, in some cases, entering into discussions with them, pointing out the abuses that have crept into the Church, and urging a reformation for the revival of the primitive Catholic Christianity! Some of the priests, too, admit the necessity of change, and endeavor to explain away, rather than defend, the corruptions of the system. Some go for simplifying some of the doctrines, giving up transubstantiation, diluting infallibility, &c.; others seem more disposed to begin with outward reforms, as the abolition of celibacy. In reference to this last, too, it is alleged that the ladies (who are always ready to aid the cause of social reforms), are in some places speculating upon the priests, as likely to be very good husbands; and I have been informed that some of their reverences, expecting and desiring a change of state, have already made prospective engagements with those whom they consider qualified to be helps-meet for them, in sustaining their responsibilities.

The bulk of the people are pushing ahead for information. Self-action, and the power of intelligence, are becoming more and more the darling popular ideas. Mere political declamation and excitement have greatly lost their power; but practical knowledge is much more in demand. A paper has just been started in Dublin, entitled "The Advocate, or Irish Industrial Journal;" another is announced in Cork, as a medium of general instruction on all matters pertaining to "trade, shipping, markets, fairs, agricultural societies, proceedings of poor-law guardians, and scientific and literary societies, in the province of Munster." "The Gardeners' Cronicle and Agricultural Gazette," is being enlarged for the new year's issue; and various indications appear of an intention on the part of the people, to turn their pikes into spades or reaping-hooks, and to abandon the logic of lead (which they have used so inconclusively,) for the more cogent arguments of practical industry.

An amusing instance of the spirit that prevails amongst many of the more shrewd and independent of "the common people," ocurred in the railway carriage, by which I travelled a few days ago.

As we stopped at one of the way-stations, an officer passed along the side-path, loudly announcing the name of the place, which one of my fellow-travellers mistook, or pretended to mistake, for an authoritative call of "silence," and immediately replied to, in a most contumacious strain of waggery, ostentatiously bringing out his hostility to "the dictators that try to silence the people," and provoking discussion by his sarcastic allusions to the politicians and the priests.

This effusion was commenced by the following address to the railway officer:—"Arrs, thin, wouldn't you be aither whishtin' (keeping silence) yourself? for sure it's you that's makin' all the noise, barrin' the thrifle of a screech the whishel (a tin whistle) is givin'," and then, in the most say that instead of complaining that the people had their noses kept to the grind-stone, "they ought to be made to *ate* it," if they allowed themselves to be kept in the dark, by those gentlemen who undertook to do all for them, in this world and in the next. At first my loquacious friend found some opponents, but he soon silenced them all, and it ultimately appeared that the majority in the carriage agreed, that "it is time now for the people to think for themselves."

[The remainder of Mr. K's letter is taken up with allusion to the secession of Hon. and Rev. Baptist Noel, and an extract from his recent work, and its probable influence in hastening the emancipation of the State endowed churches.—The following postscript implies the connection of the *Presbyterian* churches in Ireland with the State. This feature has had the effect, we believe, to induce the American churches to pause in extending their benevolence to the delegation from the General Assembly in Ireland, Rev. Dr. Dill and Rev. Mr. Simpson, who have been recently in this country asking pecuniary aid, and have just returned.]

P. S. I hope our brethren from the General Assembly, who are now in the States, will receive such faithful statements on *Christian willinghood*, and such practical proofs of its power, that they shall return home to become the emancipators of the enslaved Presbyterianism of Ireland. A. K.

THE PROTESTANT REFORMED CHURCH OF FRANCE.

[We have spoken before of this body, and mentioned also the secession of Count Gasparin, (to whom we may add Rev. Frederic Monod,) who had endeavored in vain to force on the Reformed Churches of France, a Confession of Faith. The Congregational Journal translates from the *Archives du Christianisme*, (of which Rev. F. Monod is the editor,) the proceedings of the body at the late Synod of Paris.—They will interest the readers of the *Register*.]

Mr. Charles Coquerel, a lay delegate, (not the celebrated pastor of a church in Paris, who was a delegate, but taking offence at the beginning withdrew from the Synod,) remarked that what the Synod had to do was to prepare a civil law, modifying the former law, to be presented to the government for its sanction, and a form of discipline. Faith was not a question before them. Have we not a doctrinal basis in our hearts, and each one his own? Are we not the children of the old Reformed christians of France, the martyrs and confessors of our church? Our doctrinal basis is our presence here!

Mr. Maillard said: The great question, the only question, which can divide us, is that of a Confession of Faith. Let us not hesitate to say openly and frankly what we believe and what should be the faith of our churches. We owe this to ourselves; to the world; to Popery; to our churches; to Jesus Christ.

Mr. Culmann: Let us not forget the blessings which have descended upon our churches for the last forty-six years without a formal Confession. But we can, and we ought before all things, at the very outset of our re-organization, make a declaration of our faith; and lay down the principles on which our churches unite; but with this proviso, that it shall not go beyond the basis itself of our faith; that it shall respect the different Confessions of Faith in our churches; and that it shall be as simple as possible, and employ scriptural terms and not those of formularies. All of us believe in God the Father, in Jesus Christ his Son, and in the Holy Spirit whom we implore; but the doctrine of the Trinity belongs to the schools. We all believe in the necessity of conversion, but the doctrine of original sin belongs to the schools. We all believe in the word of God revealed in the Holy Scriptures; but the doctrine of inspiration belongs to the schools. Let us declare that we unite our churches in one church of the christian, evangelical, reformed faith.

Count Gasparin, a leading member of the evangelical party: I cannot send back to the schools the questions stated by Mr. Culmann, and in particular the divinity of Jesus Christ;—it lies at the foundation of my faith and hopes. There is need of an actual and sincere Confession.

Mr. Martin Paschoud proposed a declaration of principles beyond which it seemed to him utterly impossible to go; any formal Confession whatever would be in opposition to the fundamental principle of the Reformation. Liberty for all; charity for all; union with all!

Mr. Grawitz. There are in the Reformed church of France two tendencies—the *liberal* and the *exclusive*. All present condemn Confessions of faith. (Cries of No, No; you are deceived.) What! An individual would wish to impose a Confession of common faith! The Gospel should be proclaimed as our only rule: if a Confession of faith is needed, here is mine.—The Reformed churches of France acknowledge no other authority than the word of God, no other Head than Christ, no other rule than charity.

Mr. Fontanes. A bond of some kind is necessary to unite the members of a society; in a church this bond is the faith. The Reformed Church exists without professing and applying the Confession of Rochelle, [an Orthodox Confession.] Its life, then, does not come from this. There is, then, another faith which sustains it; and that is faith in Jesus Christ.

The apostles did not exact but one condition in him whom they associated with themselves in the apostleship after the treason and death of Judas, i. e. to have been a witness of Jesus Christ. They preached Jesus the Christ; they related his life. *The historical Christ* is the foundation, the object, and the principle of faith. The human mind strives to go farther. Hence come Confessions of faith and systems of theology. From the second century historical Confessions of faith are found; with the Council of Nice began systems of theology. Whoever puts himself in the presence of Jesus Christ cannot remain a stranger to his Spirit. There is no christian life but by Jesus Christ and in Jesus Christ. When we enter into explanations, when we wish to know *how* the fulness of the godhead dwells in Jesus Christ, we begin to form a theological system. We should adhere to the facts of the Gospel. In our times a Confession of doctrinal faith cannot be made. We are all on the march, though some are more advanced than others. What we should lay as the foundation of the church is the historical Christ. We ought to seek for what is held in common by all.

Mr. Vidal rejoiced in what he had heard.—From different points of view every one had spoken with sincerity. There is too much diversity in the minds of men to return to Confessions of faith; they grow old, and no one thought himself bound by them. Truth is immutable, but the expression of truth is variable. Matthew and John did not see the Saviour in the same light. It is dangerous to swear to a Confession, because our convictions are always changing. Diversity of opinions belongs to the designs of Providence. What, then, shall be done? For the foundation of the constitution of the church, give a definition of the church by certain traits which characterize it. The Bible the only rule of faith; the only foundation, on which every one can build according to his own views; this will distinguish it from Judaism, Mahomedanism, and infidelity. It is one thing to lay down Christ as the foundation, and another thing to make a *Christology*, to explain and seek to penetrate the mysteries which God has not seen fit to reveal.

Mr. Creville wished this discussion to be closed speedily. If every one designed to empty his theological sac here, we should have a long time of it. The evangelical party wished for a Confession, but one which shall include only fundamental points. But they forget that there are some theologians to whom the name of *Tobit's dog* is a fundamental point!

Mr. Galup did not wish for Confessons of faith. He himself believed profoundly in the divinity of Jesus Christ; but if they spoke of the Trinity, it was altogether a different thing.—History showed that confessions had done much harm; these chains are now broken, and no longer are confessions seriously regarded. Two principles only should be admitted into a Confession; the Gospel and Liberty. We are not Catholics, but Protestants. Let us not labor to forge chains in an age of liberty.

Mr. Sardinoux came to defend the cause of peace and union, a cause always dear to him.—What is a Confession of faith! In a historical point of view, it is the response made by the Christian conscience and Christian science to the questions which concern God, Christ, and the future state; it is the response which the human mind makes to all the questions proposed by the age. The Athanasian Confession is only the response to questions raised during the three first centuries. So also the Confessions of the Reformation were the responses to all the questions proposed by conscience in the time when they were made. In this sense is it possible to form a Confession of faith at this age! No. How many questions are raised in the very bosom of the Christian church, which the church has not been in a state to answer! How many questions are raised by the world, not only by philosophy, but also by socialism and communism, to which science, in its present state, can make no answer! Christianity, objective Christianity, which is perfect, has doubtless the repiy; but it remains to humanity to assimilate Christianity to itself and make it subjective. We live in a period of dissolution—a momentous crisis; the German philosophy has raised all manner of questions upon God himself and everything else, but we have not the answers.

We have entered upon an era altogether new, both as respects Christianity and the church.—Catholicism is the kingdom of law; Protestantism is the church of dogma, of belief, of confessions. The church of the future will place itself on a more elevated point of view. It will take *love* for its principle, without which we can comprehend neither faith nor works. Christianity is something more than a string of doctrines; it is the great fact of the appearance of God among men; it is a life; it is *the* life. Then faith becomes not an attachment to dogmas; but the attachment of a person to a person, the real communion of the soul with Jesus Christ. Jesus Christ is before and above all dogma. If any one says, "I believe with all my heart in Jesus Christ," there is nothing more to be asked. It is needless to say, that the speaker also believes, and his position as a professor makes it his duty to proclaim it, he believes in the absolute and eternal divinity of Jesus Christ; he believes in regeneration by the Holy Spirit. He does not ask if others profess these truths; for if they really believe in Jesus Christ, he knows the admission of [all other essential] truths will follow.

Rev. Frederick Monod closed the debate with an argument for a Confession of Faith embodying orthodoxy. It will be observed that some of the speakers against Confessions of Faith were orthodox, and that only Count Gasparin and Rev. F. Monod argued for them.

"All Protestant sects tell the learner to listen to Jesus Christ; but most of them shout around him their own articles so vehemently and imperiously, that the voice of the Heavenly Master is well high drowned." [Channing.

THE PROTESTANT PRINCIPLE, WHAT IS IT?

[The following from the *Catholic Observer* is rather after the *brusque* sort. It will at least amuse, it ought to instruct]

MR. EDITOR,—A word on Protestantism. Let me first define it. Protestanism is a term whose conventional meaning is "disrespect to authority," "every one his own lawgiver and judge," "do your own will and not the will of another,"—of course its fruits are contempt of government, anarchy and confusion, in religion, in politics, in schools and in families. There is no parent who does not know and feel this to be the truth. Hence very few, if any, are willing to allow the Protestant principle to their subordinates, notwithstanding their zeal in maintaining it for themselves. Who was the first Protestant? Satan,—for he set himself against the authority of God. What is the cause of all the sin and misery in the world? It is that the parents of the human family listened and yielded to the reasoning of the Arch-Protestant in Paradise. The teachings of all innovators from the beginning till now, may be included in one word—"*rebellion*." The school is the same, whether it be the incredulous in the days of Noe, —proud Korah and his companions, Arius, Nestorius, Luther or Calvin, they form a picture of but one family, where the likenesses are too strong to be mistaken.

It is admitted that sin and death entered into the world by the prevarication of our first parents, and it is clear that they erred by following the principle of "private judgment" which principle is the boast of Protestantism. This is no misstatement, it is true; it is historical, and it is logical. Protestantism in all its forms and features is *rebellion*, it is destructive to society as well as to religion; its fruits are manifest, they are seen in the usurping monarch and the rebellious people, in the cruel ruler and in the regicide subject. In every place where there is evil, the principle of private judgment is the cause of it.

SUPERFICIAL RELIGION DOGMATIC.

[From a Sermon by Rev. Joseph Ricker, Pastor of the Baptist Church, Belfast, Me.]

Fidelity to truth prompts the further remark, that superficial religion is extremely prone to be *dogmatic*. It is apt to be self-sufficient and positive. It is impatient of any attempt to instruct its ignorance. Indeed, ingorance is something to which it does not commonly confess. In its very cradle, it is wiser than all its teachers. Destitute of true self knowledge, humility is, of course, out of the question. As in the case of a certain king of Israel, thrown by a violent revolutionary convulsion, from the lowest regions of society, upon the giddiest heights of power, the cry which rises above, and drowns every other, is, "Come and see *my* zeal for the Lord!"

Deep rivers move silently, while the brooklet that owes its very being to the passing shower, brawls along its noisy bed, as if to proclaim, first its existence, and afterwards its importance, to the whole surrounding region. Just so is it in religion. The man who has the deep waters of piety in his soul, is commonly slow to speak. He thinks little of himself, and much of his profession and his Master's service. There is abundance in his heart, though he is more prone to withhold it when it is needed, than to make in the man whose religion is chiefly external, all this is reversed. His Christianity is mainly objective—something to be looked at and talked about, rather than felt as an inner and spiritual being, a well of water springing up into everlasting life. Hence his dogmatism, his over confidence in himself, and the censorious bearing with which he often treats others. He has some how become possessed with the idea that he is the man, and that wisdom will die with him; when, truth to tell, spiritual ignorance is the most marked feature in his character. Remove it, and you deprive him in fact of his very religion—or what he has cherished as such.

DANIEL WEBSTER'S REMARKS ON JEREMIAH MASON.

[The Advertiser, of Jan. 30th, contains the remarks of Hon. Daniel Webster on the death of Hon. Jeremiah Mason, before the Supreme Judicial Court, Tuesday, Nov. 14, 1848. We copy the conclusion.]

But, sir, political eminence and professional fame fade away and die with all things earthly Nothing of character is really permanent, but virtue and personal worth. They remain. Whatever of excellence is wrought into the soul itself, belongs to both worlds. Real goodness does not attach itself merely to this life, it points to another world. Political or professional fame cannot last for ever, but a conscience void of offence before God and man, is an inheritance for eternity. *Religion*, therefore, is a necessary, an indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie be all sundered, all broken, he floats away, a worthless atom in the universe, its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation and death. A man with no sense of religious duty is he whom the scripture describes,—in such terse but terrific manner,—as "living without God in the world." Such a man is out of his proper being, out of the circle of all his happiness, and away, far, far away from the purposes of his creation.

A mind like Mr. Mason's, active, thoughtful, penetrating, sedate, could not but meditate deeply on the condition of man below, and feel its responsibilities. He could not look on this wondrous frame—

"This universal frame thus wondrous fair,"—

without feeling that it was created and upheld by an intelligence to which all other intelligences must be responsible. I am bound to say that in the course of my life I never met with an individual, in any profession or condition of life, who always spoke and always thought with such awful reverence of the power and presence of God. No irreverence, no lightness, even no familiar allusion to God and his attributes ever escaped his lips. The very notion of a supreme being was with him made up of awe and solemnity. It filled the whole of his great mind with the strongest emotions. A man like him, with all his proper sentiments and sensibilities alive in him, must, in this state of existence, have something to believe and something to hope for; or else, as life is advancing to its close and parting, all is heart-sinking and oppression. Depend upon it—whatever else may be the mind of an old man—old age is only really happy when, on feeling the enjoyments of this world pass away, it begins to lay a stronger hold on those of another.

Mr. Mason's religious sentiments and feelings were the crowning glories of his character. One with the strongest motives to love and venerate him, and the best means of knowledge, says:

"So far as my memory extends, he always shewed a deep conviction of the Divine authority of the Holy Scriptures, of the value of the institutions of Christianity, and of the importance of personal religion. But he did not, until his residence in Boston, make any public religious profession. He then very soon entered the communion of the church, and has continued since regularly to receive the Lord's supper. From that time he has also habitually maintained domestic worship, morning and evening. The death of his sons produced a deep impression upon his mind, and directed it in an increased degree to religious things.

Though he was always reserved in expressing religious feeling, still it has been very apparent for several years past, that his thoughts dwelt much upon his practical religious duties, and especially upon preparation for another world. Within three or four years he frequently led the conversation to such subjects, and during the year past, immediate preparation for his departure has been obviously the constant subject of his attention. His expressions in regard to it were always deeply humble, and indeed the very modest and humble manner in which he always spoke of himself was most marked.

I have observed, of late years, an increasing tenderness in his feelings and manner, and a desire to impress his family with the conviction that he would not remain long with them. His allusions of this kind have been repeated, even when apparently in his usual health, and they indicated the current of his thoughts.

Several hours before the attack which prostrated him, his remark was that he considered himself near his end, that he only desired to be ready, and hoped that he repented of all his sins. When it became obvious that he was very ill (about 4 P. M.) he requested that family worship might be conducted as usual, if he should not recover, and that evening asked me to pray with him. He retained his consciousness until within a few hours of his death, sufficiently to make distinct replies to every question put to him. He was obviously conscious that his end was near, and in reply to the question "can you now rest with firm faith upon the merits of your Divine Redeemer?" he said, "I trust I do; upon what else can I rest?"

At another time, in answer to a similar question, he said, "of *course*, I have no other ground of hope." We did not often speak to him during those last three days, but I had no doubt that he was entirely conscious of his state, knew that his family were all near him, and that his mind was free from anxiety. He could not speak without difficulty, and we were unwilling to cause him the pain of exertion. His whole life, marked by uniform greatness, wisdom, and integrity, his deep humility, his profound reference for the Divine Majesty, his habitual preparation for death, his dependence upon his Savior, left nothing to be desired for the consolation of his family under this great loss. He was gradually prepared for his departure. His last years were passed in calm retirement, and he died as he wished to die, with his faculties unimpaired, without great pain, his family around his bed, the precious promises of the Gospel before his mind, without lingering disease, and yet most suddenly called away."

Such, Mr Chief Justice, was the life, and such the death of JEREMIAH MASON. For one I would pour out my heart like water, I would embalm his memory in my best affections. His friendship, so long continued, I esteem one of the greatest blessings of my life; and I hope that it may be known hereafter, that,—without intermission for coolness,—for so long a period, Mr. Mason and myself were friends.

He died in old age; not by sveiolent stroke from the hand of death, not by sudden rupture of the ties of nature, but by a gradual wearing out of life. He enjoyed through life indeed, remarkable health. He took competent exercise, [illegible] open air, and avoided his conduct and practice of life by the rules of prudence and moderation. His death was therefore not unlike that described by the Angel, admonishing Adam:—

"I yield it just, said Adam, and submit.
But is there yet no other way, besides
These painful passages, how we may come
To death, and mix with our connatural dust?"

"There is, said Michael, if thou well observe
The rule of—"not too much"—by temperance taught,
In what thou eat'st and drink'st, seeking from thence
Due nourishment not gluttonous delight;
Till many years over thy head return,
So may'st thou live; till, like ripe fruit thou drop
Into thy mother's lap; or be with ease
Gather'd, not harshly pluck'd; for death mature
This is old age."

EDWARD EVERETT BEFORE THE LEGISLATIVE COMMITTEE ON EDUCATION.

[On Wednesday afternoon, Feb. 7, Mr. Everett, President Sparks of Harvard College, Pres. Hopkins of Williams, and Pres. Hitchcock of Amherst, appeared before the Joint Committee on Education in support of the Memorial of those Colleges, for legislative aid. The Remarks of Mr. Everett appear in the *Daily Advertiser*, of Feb. 13; and we feel that we perform a duty to our readers and the cause of education in laying before them some extracts, and a thread of connection, which shall give a general idea of the entire course of Remarks.

Mr. Everett's introduction is in a very pleasant style of address, and he thus employs a celebrated anecdote.]

You have heard of the veteran tallow-chandler, who, in the decline of his years, quitted the firm and retired to a farm in the country. He soon found his time to hang heavily on his hands, and came back to request his old associate to receive him again into partnership; or if this would not do, at least to let him come and work with them on "melting days." Mr. Chairman, I hope that this will prove such a day for the Colleges—that, in contrast with the wintery scene around, your hearts and those of the Legislature will be "open as day for melting charity;" though I hope to show you before I have done, that it is not solely or

which would carry the fund to an amount "extravagant—fabulous—60 or $80,000,000." In this view, a hundred dollars added to the School Fund, by rubbing "Aladdin's lamp," would give but three cents a piece for schoolable children. Mr. Everett proceeds:]

But I shall be asked how it happens that a sum, which I represent as so insignificant in reference to the Schools, can be of any importance to the Colleges. The reason is plain, Sir; —too plain almost to be stated. There are but three Colleges; there are between three and four thousand School districts; there are five hundred students at the Colleges, there are nearly or quite two hundred thousand children at the Schools. A fund of one hundred thousand dollars given to the schools is, as we have just seen, three cents to a child. Given to the colleges, six thousand dollars a year is enough to infuse new life into all its branches. In one appropriation the money is all but wasted;—in the other it does great good.

In this there is nothing peculiar,—nothing new. If a farmer buys a load of gypsum, grinds it to powder, and lets the wind blow it off a few grains to a square yard, it is wasted. If he spreads it carefully on a limited space, two or three bushels to the acre I believe is the allowance, he adds to the fertility of the soil and increases his crop. If you send a barrel of flour to a needy family, you give them bread for weeks. If you undertake to divide it among the inhabitants of a besieged city,—a thimble full to a household,—you mock their hunger, as much as if you exhibited the barrel of flour before their eyes, and then emptied its contents into the sea.

[Mr. Everett alludes to the dividend of the surplus revenue, (which took place while he was Governor in 1837,) and to the message prepared by him, in which he recommended 1,000,000, of the 1,784,000 dollars, to pay the subscription of the Commonwealth to the Western Railroad; and he goes on to say.]

Of the remaining seven hundred and eighty-four thousand dollars, I was for giving two hundred and fifty thousand to the Common School fund, two hundred and fifty thousand dollars to the three Colleges, and lastly (shall I dare to mention it, sir?) I recommended that the remaining two hundred and eighty-four thousand dollars should be appropriated to erecting an Astronomical Observatory under the auspices of the Commonwealth, supplying it with instruments and a library and supporting the observers. You are aware that there was, at that time, no public observatory in action in the United States, although I believe the foundations of one were already laid at Williams' College. My plan found but little favor. A loan was thought a sufficient resource to meet the subscription to the Western Rail Road. Sufficient provision had been already made for a gradually accumulating School fund. The Colleges were not popular; an Observatory was a thing consecrated to eternal ridicule as "a light house in the skies;" it would ruin the whig party to name it. And so, sir, I was induced to withdraw my beautiful message, after it was, if I may so say, cut and dried, and at the very last moment, to substitute another. I do not know but I ought to blush for my want of firmness. I have, however, the authority of high examples. When the award of the King of Netherlands came to this country, deciding the controversy relative to the North Eastern Boundary, General Jackson was disposed at once to issue his Proclamation, declaring that award to be a final adjustment of the question. It was, however, (the award,) received with universal disfavor in Maine. The General was beset with representations that it would be the ruin of his party in that State, thus to issue his proclamation; and he was persuaded to refer the award to the Senate, as an arrangement which needed their ratification. Thus was laid the foundation of another Iliad of controversy, negotiation, and all but war. I was told by the late Mr. Forsyth, while Secretary of State of the United States, that General Jackson was accustomed to say, in moments of perplexity and weariness at the unsatisfactory progress of the renewed negotiation,—that this was the only important occasion in his life, in which he had allowed himself to be persuaded by his friends; and it was precisely the occasion, when subsequent events had shown that his own view of the matter was the correct one.

[Mr. E. again recurs to the objection in regard to Common Schools and Colleges, and he says of these:]

Both are good, each is good in its place; and I will thank any person who can do so to draw the line between them; to show why it is expedient and beneficial in a community to make public provision for teaching the elements of learning, and not expedient nor beneficial to make similar provision to aid the learner's progress toward the mastery of the most recondite branches of science and the choicest researches of literature. Sir, they all hang together; it is an abuse of ingenuity, to exercise it in showing how much can be done by one without the other. For myself I admit, if the admission is desired, that a good system of Common School Education is, next to religious influences, the great and solid foundation of a prosperous State. To build on any thing else is to build on straw and stubble. I honor beyond all common names of respect, the distinguished gentleman, (Horace Mann,) who for twelve years has devoted the uncommon powers of his mind and the indomitable energy of his character to this noble cause. He will be remembered till the history of Massachusetts is forgotten, as one of her greatest benefactors. I reflect with satisfaction that the Board of Education was established on a recommendation which I had the honor to submit to the Legislature; and that I had the privilege of co-operating in its organization, in the choice of its Secretary, in the establishment of the Normal Schools under its patronage, and in the other measures which marked its opening career, and by which,—under circumstances of no small discouragement,—it sought to promote the objects of its institution.

I myself owe a large debt of gratitude to the Public Schools, although fifty years ago they were in a very different condition from what they are now. My education began at the free schools of my native village of Dorchester, (for village it then was,) and of this the beloved city of my adoption. The first distinction which crowned my humble career was the Franklin medal at the reading school in North Bennett street, when I was not much higher than that table; and if my tongue is ever silent, when it ought to speak the praises of the Common Schools of Massachusetts, may it never be heard with favor in any other cause. But can it be necessary? I know, Mr. Chairman, before this audience it cannot be necessary, to argue the cause of higher education, scientific and literary, forming as it does the best preparation for all the departments of professional life;—for enlightened statesmanship; and for an efficient application of philosophical principles to the great industrial interests of the community. Who does not know, Sir, that there is not a yard of cotton cloth bleached or printed in the Commonwealth, without assistance from the last refinements of chemical research;—that you cannot construct a turbine water wheel but by the aid of the highest mathematics, nor establish a uniform standard of weights and measures without building upon a series of geometrical operations which began with Hipparchus. The tables by which the navigator,—perhaps the illiterate navigator,—finds the ship's place at sea are written in the very depths of the starry heavens; and the most learned eyes for ages have strained themselves dim, through glasses of wondrous mechanism, in decyphering the mysterious characters. The electric telegraph which brings you the daily news, is the last achievement of a department of Physical Science, in which some of the brightest intellects of the last hundred years from Franklin down have concentrated their powers of observation and analysis. This step and that may be taken by an uneducated man,—may even be the work of chance—but the grand result is the product of cultivated mind, strained to the highest tension of its powers.

[The instances of Franklin and Bowditch * are cited, as self-taught men; but the latter learned the Latin in order to read *Newton's Principia*, and sent three of his sons to Harvard, and was an active and most valued member of the Corporation, the last twelve years of his life.

The comparative interest of the sons of the rich and the sons of the poor is then touched upon:]

In the nature of things there will not be so many who desire a College education; although it is a popular error to think that every one goes to college who can afford it; that the *few* who go to college are exclusively those who are invidiously called the "few." Very many sons of the wealthy are not sent to college:—Of those who go to college, the majority are the sons of parents in moderate, narrow, and even straitened circumstances.

As far as individuals are concerned, it is the poor student that needs cheapened education. If he cannot get that near home, he cannot get it at all. It is not that you expect to breed up every one who goes to college into a man of eminence,—an Adams, a Channing, a Bushnell, a Webster, a Prescott, a Bancroft. The lottery of life is not all higest prizes. But you do wish to train up even minds like these in a healthy fruitful nurture; and you do wish to prepare for future usefulness in Church and State the mass of average intellect. I suppose there are not above five hundred young men, natives of the Commonwealth, now at College; but it is as much for the interest of Massachusetts that they should have a good education, as cheap as possible, as that the two hundred thousand who wish for it should have a good school education. It is one great interest;—but if we must draw distinctions, the son of the poor man, whose life is cast in some obscure interior village, or in some laborious walk of city life, has a deeper personal interest in the matter than the son of the affluent in town and country.

[The following is the conclusion of Mr. E.'s remarks.]

Such, Sir, are my views of the subject. If they are honored with your approval, Mr. Chairman, and that of this intelligent Committee, you will present our memorial to the favorable consideration of the House. We enter not into particulars; we do not presume to suggest a limit to your liberality or dictate the form it shall assume. But we do with some confidence call upon you to recognize and act upon the principle, that the encouragement of Academic Education is one of the great interests of the State. We do ask you to reject the narrow and, as we think, the pernicious doctrine, that the Colleges are not equally with the Schools entitled to your fostering care. This, Sir, is not Massachusetts doctrine. It is not the doctrine of the Pilgrims. This Commonwealth was founded by College bred men; and before their feet had well laid hold of the pathless wilderness, they took order for founding an institution like those in which they had themselves been trained. It is not the doctrine of the stern puritan fathers, who for a hundred and fifty years, and through the darkest periods of our colonial and provincial history, withheld not a frugal bounty from the cherished Seminary. It is not the doctrine of the Revolutionary worthies. Amidst all the popular susceptibilities of the day, it never entered into their imaginations, that academic education less than school education, was the interest of the People. In undertaking the great task of constituting anew by a fundamental law the frame-work of society, they devoted an entire chapter to the interests of the only College then existing in the Commonwealth:—"It shall be the DUTY of legislatures and magistrates, in all future periods of this Commonwealth, to cherish the interests of literature and science, and all seminaries of them, especially the University at Cambridge, public schools and grammar schools in the towns." Sir, it is your duty to do so. I am not afraid to use that stern old-fashioned word. It is, however, not I but the Constitution which uses it. It is your sworn duty to cherish the interests of the Colleges.

But if it be necessary to seek for motives of interest, I would say that the ground of expediency and policy is as plain as that of duty. If we look only to material prosperity,—to physical welfare,—nothing is now more certain than that they are most powerfully promoted, by every thing which multiplies and diffuses the means of education. We live in an age, in which cultivated mind is becoming more and more the controlling principle of affairs. Like that mysterious magnetic influence,—whose wonderful properties have been lately brought from the scientific lecture room into the practical business of life—you cannot see it, you cannot feel it, you cannot weigh it; but it pervades the globe from its centre, and attracts and moves every particle of metal, which has been touched into a kindred sensibility.

We hear much at present of the veins of gold which are brought to light in every latitude of either hemisphere; in fact, we hear of nothing else. But I care not what mines may be opened in the North or in the South, in the mountains of Siberia or the Sierras of California; wheresoever the fountains of the golden tide may gush forth, the streams will flow to the regions where educated intellect has woven the boundless network of useful and ornamental arts. Yes, Sir, if Massachusetts remains true to the policy which has hitherto in the main governed her legislation, and is not now I trust to be departed from, a generous wave of the golden tide will reach her distant shores. Let others

> Tempt icy seas where scarce the waters roll,
> Where clearer flames glow round the frozen pole;
> Or under Southern skies exalt their sails,
> Led by new stars, and borne by spicy gales,
> For me ——

Yes, for *me*, may poor old rocky, sandy Massachusetts exclaim, land as she is of the School, the Academy, and the College;—land of the press, the lecture-room, and the Church,

> For me the balm shall bleed, and amber flow,
> The coral redden, and the ruby glow,
> The pearly shell its lucid globe infold,
> And Phœbus warm the ripening ore to gold.

It matters not if every pebble in the bed of the Sacramento were a diamond as big and as precious as the mysterious *Ko-hi-noor*, which we read of in the last accounts from India, on whose possession the fate of empire is believed, in those benighted regions, to depend. It matters not if this new Pactolus flow through a region which stretches for furlongs—a tract of solid gold. The jewels and the ingots will find their way to the great centres of civilization, where cultivated mind gives birth to the arts, and freedom renders property secure. The region itself to which these fabulous treasures are attracting the countless hosts of thrift, cupidity, and adventure will derive, I fear, the smallest part of the benefit. Could they be peopled entirely with emigrants like the best of those who have taken their departure from among us, and who carry with them an outfit of New England principles and habits, it would be well; but much I fear the gold region will for a long time be a scene of anarchy and confusion, of violence and bloodshed, of bewildering gains and maddening losses, of any thing but social happiness, and well regulated civil liberty.

If we will not be taught by any thing else, let us learn of history. It was not Mexico and Peru; nor (what it imports us more to bear in mind) Portugal nor Spain, which reaped the silver and golden harvests of the sixteenth and seventeenth centuries. It was the industrious, enlightened, cultivated states of the north and west of Europe. It was little Holland, scarcely one fifth as large as New England; hardly able to keep her head above the waters of the superincumbent ocean, but with five universities dotting her limited surface. It was England with her foundation schools, her indomitable public opinion, her representative system, her twin universities; it was to these free enlightened countries, that the gold and silver flowed; not merely adding to the material wealth of the community, but quickening the energies of the industrious classes, breaking down feudalism, furnishing the sinews of war to the champions of protestant liberty, and thus cheering them on to the great struggle, to whose successful issue it is owing, in its remote effects, under Providence, that you, Sir, sit in safety beneath the canopy that overhangs this hall.

What the love of liberty, the care of education, and a large and enlightened regard for intellectual and moral interests did for the parent state, they will do for us. They will give us temporal prosperity; and with it what is infinitely better; not only a name and a praise with the contemporary nations who form with us the great procession of humanity, but a name and a praise among enlightened men and enlightened states to the end of time.

* Mr. Everett's sketch of these two distinguished men will appear in the Register, next week.

CHRISTIAN REGISTER

BOSTON, SATURDAY, FEB. 24, 1849.

UNITARIANISM—WHAT IS IT?

The *Independent*, having quoted the Register's statement of a portion of Unitarian doctrine, analyzes it into four propositions as follows:

"1. The existence of a Divine Law, 'definite and immutable in the sanctions which fortify it;' a Law whose penalty is Death; and before which pardon is secured in the name of Jesus.

2. The fact that man has a native bias to sin, which Adam had not; a bias of transmitted hereditary inclinations and tastes, and that all men —though not guilty for this bias, and in childhood in a state of innocency similar to that of Adam—do actually pass from this state, commit transgression, and become sinners.

3. The fact that Christ has such a pre-eminence in the Creation, that he is truly the only begotten Son of God; that he came to call sinners to repentance, and that all his teachings, life, death, and subsequent glory, bear upon this result.

4. The fact that God, who ordained the Law, has pledged the remission of its penalty to him who repents, and that all needed spiritual aid will be granted to him to become perfect.

If we have at all misrepresented the views of the *Register* in the above analysis and compilation of its statements, we have certainly done it in entire unconsciousness. Our wish is to understand its system ourselves, and to present it to our readers in its completeness, and just as it is, and as nearly as practicable in the language of its advocates. And if we have erred thus far, we will cheerfully correct it."

We repeat that the *Independent* is entirely fair and just in this analysis. If it will always be as just, no language of complaint or of remonstrance will be heard from Unitarians.—There may however be some ground of misapprehension. When we said, "pardon is secured in the name of Jesus," we meant, secured from God through the repentance which is effected in the soul by the name and power of Jesus; pardon secured to the heart also by the promises for which we have the guaranty of the name of Jesus. As to "bias to sin," we did not use this expression, out we would say not to sin only; for man has a native desire of holiness as well as a bias through which he commits transgression.

The Independent proceeds to lay upon us a task, to perform which would certainly require no small amount of labor. It "asks for further knowledge in regard to some of the points involved in the statement" we gave.

Will the *Register* tell us—

1 What exactly is the "death" of which it speaks, as the penalty of the Divine Law? Is it physical only, or also spiritual? and if spiritual, what are its elements, and what its duration? It is implied by the *Register* that it is something diverse from and additional to that detriment and pain which are the natural fruits of wrong-doing. Yet the word itself, as unexplained, is clearly susceptible of various meanings; and it is of importance that we understand what precisely is the fact which it represents, as used in this connection among Unitarians.

2. What is the precise requirement of the Law which God has thus ordained for man, and to which He has affixed this death as the Penalty?

3. Is there *any* GROUND revealed for the remission of this Penalty? ITS OCCASION is stated to be the repentance of the sinner. But is there any ground for that remission, objective to God? or does He give it in the exercise simply of His sovereign prerogative?

4. How long in general is a person supposed to be in a state of "innocency," and at what period in life does the Unitarian System recognize him as having commenced his course of transgression! We do not ask, of course; for a precise *punctum temporis*, that shall be universally a transition-point. But what is the usual extent of the "childhood" of which the *Register* speaks?

5. What is the nature and the extent of the "pre-eminence" of Christ? The word is indefinite. Do our friends of the *Register*, and those whose system they expound, suppose Christ to have been a man remarkably endowed, and supernaturally commissioned; or an angel; or a Being of a rank higher than the angelic? *As what*, precisely, do they think of Him when they bring Him before their minds, and how far do they render Him reverence and homage?

6. What is believed among Unitarians in respect to the Inspiration of the Scriptures?"

Really, if we have acknowledged the justice and fairness of the Independent, we do not know but that we must add that it is less *merciful* than just. Seriously, however, we should have no objection in the world to undertake the task, if necessary, and we could find time. But the Independent is aware, how many subjects call for editorial attention. With its three editors, and with the help of still another in making up the paper, Rev. Joshua Leavitt, whose skill and experience and tact are at least equal to any man's in the country—we venture to say they find every week something which they would give to the public, but which they are compelled to lay aside. And the original question between the Independent and the Register was not one of our seeking. Still, we may occasionally return to these questions, which we have recorded for the purpose. Most sincerely do we respond to the closing remarks of the Independent:

Our object in all this is not controversy. We dislike heartily that and its spirit. But a calm and thorough discussion of varying religious systems may do all parties good. And in such a discussion we shall be most happy to bear our part, and will try to do it in the spirit of our Master, as lovers of the Truth, and not adherents to a name.

THE METHODIST QUARTERLY REVIEW, AND DR. CHANNING.

So late as the year 1841, only one year before his death, Channing remarked in a letter to a friend—(Mem., vol. 2, p. 379) "I have passed nearly forty years under no small reproach, denunciation, and proscription. I have been deprived, not merely of good name, but of what is far dearer to a Christian, of no small degree of the *moral influence* which I am bound to exert." Whoever is versed in the periodical and pamphlet literature within this period, and especially within the last thirty years, can feel the force of these remarks. But there is an immense change in the sentiments of Christian men of other denominations toward that name so long cast out as evil, and his moral influence, confined for most of his life time within the limits of one denomination, is spreading on every hand with great power. The change began indeed even before he had finished his earthly course, and was effected especially by his philanthropic efforts, in which Christians of other names, laboring with him side by side, felt the breathings of his Christian spirit, and in spite of speculative differences in theology could not but in their hearts own him as a brother. It is still more marked since his interior life has been exhibited before the world so fully in his Memoirs. Well and to the purpose does the Review, which we are about to notice, say, "Channing must in fact be admitted to have been either a saint or a hypocrite; and the man who, after a personal acquaintance with him, or the reading of his works and biography, is prepared to say he was a hypocrite, may be assured that he is not much unfitted to be one himself."

The Article from which we have made this quotation, and to which we alluded last week, takes the lead among the notices of Channing by other denominations, for manly frankness, for generous appreciation of his moral and Christian worth, and, we will add, for ability, at the same time that it manifests "not the slightest sympathy with Dr. Channing's heterodoxy."

The reviewer contemplates Channing as a Theologian, Preacher, Philanthropist and Author. We make a few extracts from what is said under the first three of the four heads just named.

[We find ourselves obliged to defer these until next week.]

The Article in the Methodist Quarterly is however marked by one great defect. The Reviewer exalts Channing at the expense of Unitarians. To the latter and to the views they cherish, he does palpable injustice—we do not say intentional, for the general character of the article would seem to forbid this—but it is injustice of misstatement from probable misapprehension, and of omission from possible oversight. Says the reviewer, "the later liberalism of Unitarianism denying the miracles, redemption by Christ, future punishment, &c., he [Channing] did not share." This to the readers of the Quarterly will convey the impression that such a denial is by the Unitarians of the present day—at least by the majority of them—than which nothing can be more untrue. Where is there a Unitarian of any school that denies future punishment?—Channing's own views in regard to future punishment, as well as the other points above named, are those of the great body of Unitarians. "We are in danger of erring," says he, "when we attempt to gather from it [the language of the Scriptures] any precise views of the condition of the wicked. The mercy to be exercised hereafter—if such there be, and we hope there will be—will be revealed in due time. I have not felt that I was called as a Christian minister to speak of future punishment but in the indefinite manner of which you take notice." On the Orthodox theory of redemption, he says, "it is remarkable that one so wanting in Scripture proof should have taken so wide and so strong a hold of the Christian world." (Mem., vol. 2, p. 421.) Redemption by Christ he held firmly, but in his later years his views of the connection of the death of Christ with human forgiveness, were more distant than ever from the prevailing orthodox theory of atonement.

"Of Unitarianism as a system or movement," says the reviewer, "he unquestionably did not feel satisfied in his later years." Not to mention the difference between "system" and "movement,"—we ask, ought not the reviewer to have told his readers that Dr. Channing, so late as September, 1841, regarded Unitarianism as "an ADVANCE OF previous systems, and bearing some better fruits?" And why did Dr. Channing feel dissatisfied with it, not as a system, but as a movement? Because it wanted *power*—the same thing which is at this moment absent from Methodism and all other "systems" in which, in the different denominations, Christianity is presented. He was dissatisfied with it because he feared it was "settling down" into what he called a "Unitarian Orthodoxy"—a phrase which indicates plainly enough his antipathies in that direction. He says indeed that he was but "little of a Unitarian," as the reviewer takes notice.—When John Wesley uttered those remarkable words, (with which the Article on Channing opens,) "I am sick of opinions . . . . give me an humble, gentle lover of God and man, a man full of mercy and good faith . . . . laying himself out in the work of faith, the patience of hope, the labor of love . . . . let my soul be with these Christians, wheresoever they are and whatsoever opinion they are of,"—we are inclined to think that Wesley felt like being but "little of a" Methodist. To draw the inference from this, that Wesley perceived in his later years "the indefiniteness of most of his theological opinions," and on this account to separate him from the Methodists, the reviewer would call rather inconclusive reasoning, but it is his own method in regard to Channing.

THE UNION CONFERENCE MEETINGS.

The interest of these meetings, so far from having abated, rather increases. They had their origin in the convictions and feelings so clearly expressed in the six resolutions, or propositions, that were presented at the first meeting, and that have been before all the others for discussion and consideration. At a time when those "spiritual interests," which "are real and supreme," were peculiarly exposed amid the cares of the world and the absorbing character of mercantile and industrial pursuits, it was felt that something more than the usual services of the house of God were needed to keep men from the evil, and impress them with the necessity of living and laboring to the glory of God, and of choosing that good part which can never be taken away. It was felt, too, that we needed the exercise of the social affections in religion by which we should become more of one heart and soul; that as one and another should speak, the hearts of many would burn within them, would be helped, some of them to fresh devotedness; others to commence for the first time the service of the living God. Said Channing, "One look from a beaming countenance, one tone in singing from a deeply moved heart, perhaps aids me more than the sermon. When nothing is said, I feel it good to be among the devout. A sigh, a low breathing, sometimes pours into our neighbor's soul more than a volume of words. There is a communication more subtle than freemasonry between those who feel alike. How contagious is holy feeling!" We believe and know, that many have had this experience in these Conference meetings. If they have done this only for a few; if they have helped a few to realize more sensibly the supremacy of the eternal interests of the soul above the perishable things of earth; if they have planted but this simple conviction in some few hearts, (shall we not hope it has been planted in many?) they have not been in vain. The motives in which they were commenced, the objects for which they were established, will have been answered and accomplished.

These meetings have been extensively reported in the secular papers; they have been made the subject of very free remark especially by the religious press — by some, as our readers have seen, in the spirit of taunt and sneer; but by others in tones of respect and encouragement, who have also copied the reports. Says one, "a serious and experimental tone pervades all their speeches and prayers." Says another, "the character of the remarks as reported to us, are calculated to awaken other feelings than curiosity among the thoughtful at a distance." Says an Orthodox correspondent of the New York Journal of Commerce, "Really, if this is Unitarianism, it is hard to say wherein it differs from the best of Orthodoxy." We may add, that some of the most intelligent and pious Orthodox laymen in this city have attended the meetings, and expressed afterwards their unmingled gratification, and the deep impression made on their hearts. We have forborne to speak editorially of the meetings, except in one instance, because we felt there was a time to speak and a time to refrain from speaking; because we knew they needed not our encouragement or our commendation, but were moving on with a strong internal impulse; because we regarded it as sufficient under the circumstances to give the reports of the meetings; because, (and it was not the least consideration,) it has been utterly out of our power to attend any of them accept the third.

Our fellow laborer, the *Christian Inquirer*, has made the meetings a topic of an editorial the last week. Its remarks gave us no little surprise. "We are not accurately apprized," say our brethren in New York, "of the motives and objects which actuated the original movers of the Sunday evening meetings." Let our brethren in New York refer back to those *propositions* which we have mentioned, and which they will find in the *Christian Register* of January sixth. "We confess," they go on to say, "that the reports indicate a sense of deficiency, but also a confused and uncertain feeling in regard to the want, extending of course to the means of supplying it." It is due to say, that the reports have not done full justice to the speakers. Still it appears that those very reports have produced quite an impression on intelligent persons at a distance, belonging to denominations accustomed, it has been supposed, to very *definite* presentations of religious truth. The Inquirer proceeds to say:

"What is wanted, then, in Boston, and in our own body, so far as it partakes of the same character, is not a quickening of attention and interest in regard to prevailing and established views; but the presentation of more positive and evangelical truths, directed with more singleness of faith to the production of a frame of feeling not very popularly recognized as necessary, or as demanded by the Gospel when rightly understood."

Doubtless there is much before us to be attained. Doubtless more truth is to break forth on *all* the denominations from the word of God—and may we be in the posture to see and and embrace it! albeit there are subjects on which, let us not forget, it is the necessity of the human mind in this earthly state to "see as through a glass darkly." But we cannot respond to these remarks of the Inquirer on indefiniteness. To speak frankly, they seem to us to have been made too much in a critical spirit. They are like criticisms given on the exigency of the moment, in a body of ministers, upon a sermon just preached before them. Indeed, we have seldom read an article which as a whole has given us the impression of *indefiniteness* more than this very one in the Inquirer. We say sincerely that the writer seems to us not to have very *definite* views himself.

In regard to "attention to established views," which the Inquirer says we do not need, we feel that this is now the great need of all denominations. The ministration of religion among orthodox and heterodox, "evangelical," so called, and liberal, is, it is confessed, almost universally without *power*. What is one cause? *We do not perform the very duty that is nigh us.* We do not obey God as a Father, nor Jesus Christ as his Messenger. We do not act up to the truths we know. Let the truths that "lie bed-ridden in the dormitory of the soul," become wakened, living truths.

To do this, is one great object of these conference meetings. "Whereunto we have already attained," says Paul, "let us walk by the same rule; and if ye be in any thing otherwise minded" from one another, or from the truth itself, "God will reveal even this unto you." This is the immutable law of progress in the way, the truth, and the life. Progress we desire, but progress in the right direction. We would be of the movement party, but not cut ourselves off from those who, apparently stationary, may nevertheless possess more of the spirit of true religion than we who think we are moving onward.

For the Register.

THE PURITAN.

It may be gratifying to a multitude who trace their ancestry to the town of Hingham, to be informed, as the Puritan states with exultation, that during some day this stormy winter, this scene of moral and spiritual darkness was all changed, and became

"A Waste Place Rejoicing:"

that "the churches of our Lord Jesus Christ may rejoice to welcome to their number a new member; a child of joy, in the midst of desolation."

We hope it is not in the hearts of our citizens to say an unkind word of this child's lovely features or beautiful promise, or wounding to the child's extensive parentage. We ought to hope, should the child live, for its attainment to a truthful, honest, Christian manhood, and a happy old age.

But what do these words mean, of "A Waste Place;—a child of joy in the midst of *desolation*"? Are they not reproachful, offensive, libellous? Previous to the birth of this orthodox or evangelical child there were six Christian churches and societies in the town, all maintaining ministers, and according to their order observing their ordinances. This ancient town, has a population of about thirty-five hundred, a well endowed academy, and a number of public and private schools. It now has great facilities for intercourse with the cities and various parts of the country by steamers and railroads, and of late years has been deemed, during the Summer, one of the most convenient and delightful resorts to pass that season. But who can wish in future to visit for pleasure this "Waste Place," relieved only by "a child of joy, in the midst of desolation?" Who from the city, though within an hour's travel, would deem desirable a residence with a family in such a place as the Puritan describes and publishes to the world? Has he read the gospel that solemnly forbids slander and evil speaking, judging and setting at nought his brethren? Here are three Congregational societies and ministers, sometimes called Unitarian or Liberal, Episcopal, Methodist, Baptist and Universalist Societies, with their ministers, one of each in the town. Still all has been "desolation," a Northern Siberia without even a green spot! What excuse has the Puritan for this? *His creed* had not been embraced.

"Know, Claudio, to thy head,
Thou hast so wronged my innocent friend, and me,
That I am forced to lay forbearance by;
And, with grey hairs, and bruise of many days,
To challenge thee to trial.
I say, thou hast belied mine innocent friend;
Thy slander hath gone through and through her heart."

Is it not a gospel truth that he who loveth not his brethren abideth in death? If all the religious societies and minister of Hingham should follow the Puritan's example and publicly calumniate the feeble, Orthodox church and society with their ministers, representing them as in a state of "desolation," long and loud, throughout the land, would be the cry of persecution. If such as the Puritan has exhibited be an example of the spirit of Orthodoxy, may Heaven in mercy save us from the mark.

A CITIZEN.

For the Register.

ANECDOTES OF TEMPERANCE.

MR. EDITOR,—Sir: I read with great pleasure in a late Register the communication of F. P. relative to customs pervading our good city sixty years since, and well remember many of the circumstances to which he alludes. The wonder is, that we the children of that time did not all become drunkards. I was reminded, in reading the communication, of a circumstance which took place about fifty years since at a funeral which I attended at the North part of the city—the prayer was made by the Rev. John Murray then a Universalist minister at the Church in Hanover Street—a man well remembered by those on the stage at that time, as a great wit as well as popular preacher. After the prayer, as was the custom in those days, the company were all invited to partake of refreshments, and wine and other strong drinks were furnished in abundance. Mr. Murray declined partaking, and being urged, he said "No—but when I do drink I shall drink *like a horse.*"—Shortly after, some of his friends said to him, "your remark, sir, has caused much surprise, and many have expressed their opinion of the impropriety of an expression of that kind from you on this solemn occasion." "Why," said the Rev. gentleman, "I always drink like a horse—for *a horse drinks only water, and leaves off when he has enough.*

In the year 1815, I attended the funeral of a worthy deacon at the North End—*where no refreshments were furnished.* Many of the company present expressed their surprise at the omission, and the remark was made by several persons present, that it was the first instance ever known in Boston, where the funeral of a respectable person took place without refreshments being offered. Some attributed it to accident, some to parsimony, but it was ascertained afterwards that the family of the deceased was determined not to comply with a custom which they considered "more honored in the breach than the observance." From that time the custom began to decline, and gradually went out of fashion.

Respectfully Yours, NEW NORTH.

For the Register.

YOUNG MEN'S TOTAL ABSTINENCE SOCIETY.

Among the various benevolent organizations in this city; there is one which has peculiar claims upon the young men and should receive their support and encouragement. It is, the Young Men's Total Abstinence Society, which for over five years has been in existence, its members faithfully laboring to benefit their fellowmen.

Its meetings are held every Monday Evening at Mechanics Hall, No. 251 Washington street. "The objects of the Society are the promotion of the cause of total abstinence from all intoxicating drinks—the advancement of the social happiness of man, and the well being and advancement of the rising generation. To obtain these objects, its members are required to promise, that they will not use, traffic in, provide for, or dispense to others, any intoxicating liquors as a beverage; that they will, by precept and example, discountenance their use; and will use their utmost endeavors to reform those unfortunately addicted to drunkenness.

It is also a society for general improvement, as its exercises consist of Essays, Lectures, Debates and Conversations, conducted mainly by members; the more fully to carry out the objects of the Society, all subjects of an intellectual and moral character may be introduced into these exercises, though not directly bearing on the temperance question." A Library has been formed principally by its members, which will be an important addition to the usefulness of the Society.

On Monday Evening next a Lecture will be delievered by a member of the Association, and I would invite all who profess to be friends of humanity, *especially young men*, to be present on that occasion, and by so doing cheer those young men in their labors.

Young Men, who profess to be Christians, here is an opportunity for you to do good, and will you hesitate for one moment to engage in any enterprise which would benefit mankind. If you do, you are false to your profession and have yet to learn what is required of you.

As disciples of Him who went about doing good, you are called upon to toil, to sacrifice if need be, to promote the happiness of those around you.

This Society, founded on Christian principles, is well worthy of the sympathies and support of every Christian. Shall they look in vain to you for this? I trust not, but on the contrary, they will find you ready at all times to bid them God speed in their efforts. W.

For the Register.

JAMES HUMPHREYS, son of Dea. Henry Humphreys, of Dorchester, died Jan. 25th, 1849, aged 15 years.

> How peaceful thy slumber, how sweet thy repose,
> Beloved! no sorrow thy bosom now knows;
> Thy spirit hath fled, but still we may trace,
> Its heavenly impress on thy tranquil face.
>
> From scenes thou hast loved, thou art taken away,
> By rapid disease, stricken down in a day;
> Yet in *this*, through our tears, God's love we may see,
> So gently from earth thy pure spirit to free.
>
> The knowledge his spirit here thirsted to gain,
> Untrammeled by flesh, he now may obtain;
> Dim visions illumined by faith's precious light,
> He now has exchanged for the splendor of sight.
>
> Mourn not, stricken parents, your treasure removed,
> We trust he is safe with the Savior he loved;
> Your gentle boy's memory shall live with you still,
> And thoughts of him, ever, with joy your hearts fill.
>
> The Father who ordereth all things in love,
> Hath called him to service in mansions above;
> Though absent from sight, he oft shall be near,
> An Angel of mercy, to those he held dear.

Dorchester, Jan. 27.

NEW PUBLICATONS.

Religious Consolation. A New Edition. Boston: Wm. Crosby and H. P. Nichols, 111 Washington St. 1849.—16 mo. pp 227.

This is a book of selections, in prose and verse, from various writers, English and American, compiled by one whose initials, "E. S. G.," at the close of the introductory article, are a sufficient warrant that the work is adapted to the use for which it was prepared. Religious Consolation—there is no true consolation except that which is found in religion; and here in the volume before us are some of the richest religious truths, some of the noblest views of life and eternity, which will help elevate the mind above sorrow, and guide into the way of abiding comfort and peace.

Aunt Mary's New Stories for Young People. Edited by Mrs. S. J. Hale. Boston and Cambridge.—James Munroe and Co., 1849.

We doubt not that this work will prove a favorite with the young. It seeks to instruct "in accordance with the natural instincts of childhood." It addresses the imagination and feelings—regulates while exercising them. We bear testimony that the first chapter, "Little Sophy's visit to the School," kept the undivided and earnest attention of one group of little ones. Perhaps the experience of Little Sophy passed it to theirs in some degree, to help them by her troubles. Children and older people are healed by one another's stripes.

Whisperings from Life's Shore; a bright shell for Children. By S. W. L. Boston and Cambridge: James Munroe and Co. 1849.

The Contents are in Prose and Poetry. They will entertain and profit the young reader, who, as he reads or hears them read, will be quite sure to reveal some of the feelings that play on the countenance, when he puts the bright shell to his ear and imagines something of the mysterious sea whence it came.

Sermons by Henry Ware Jr., D.D. vols. 1 and 2. New edition. James Munroe and Co. 1849.

This is the first time that the *Sermons* of Henry Ware Jr., have been sold separate from his Works. They are in a cheap but attractive form, and we see not how they can fail to have a large circulation. Surely our churches will seek them. We would moreover have these volumes—his Memoirs too—go with the Works and Memoirs of Channing through the length and breadth of the land. If it be desirable to promote Liberal Christianity, what persuasive messengers these! If to spread not so much the Unitarian interpretation of Christian doctrine, as the reign of righteousness on earth, what preachers of universal righteousness have we in Ware and Channing!

As an illustration of the usefulness of the writings of Henry Ware Jr., in quarters where such influences are generally shut out, we would refer to our Western correspondent in last week's Register. We wish the publishers great success in their enterprise.

Gold. A Sermon preached to the First Church, on Sunday, Dec. 17, 1848. By N. L. Frothingham, Pastor of the Church. Printed by request. Boston: published by John Wilson, 21 School st. 1849.

Dr. Frothingham's sermon is full of serious, impressive truth, earnestly spoken, and his words are like golden coins fresh from the mint. The printing, like every thing else that comes from Mr. Wilson's office, is of the first order, accurate, clear, beautiful.

A tale of Old England. By Thomas Miller. Boston: Gould, Kendall & Lincoln. 1849.

The tale of Old England, it is sufficient to say, is of the series of Chambers' Library for young people.

God in Christ. Three Discourses, delivered at New Haven, Cambridge, and Andover. With a Preliminary Dissertation on Language. By Horace Bushnell. Hartford: Brown & Parsons. 1849. pp. 356. 12 mo.

At length this long expected volume has made its appearance, and our readers will see from our advertising columns, that Messrs. Munroe & Co. have it for sale. We shall read the whole work, we hope with candor, and wait until then to express our opinion. We think we *understand* Dr. Bushnell. We have been in many of the very phases of opinion which he presents. The work will be read and admired by those who may not assent to his opinions, but who can sympathize with his love of truth, appreciate genius, or be moved by sentiments of piety.

A Popular Life of George Fox, the First of the Quakers. Compiled from his Journal, and other authentic sources, and interspersed with remarks upon the imperfect Reformation of the Anglican Church, and the consequent spread of Dissent. By Josiah Marsh. Philadelphia: Henry Longstreth. pp. 446. 12 mo.

We are glad to see this life. We should have been better pleased to have had a reprint of Fox's entire Journal, with only an Introduction prefixed, suitable to the man and his times. But this volume contains a great deal of the Journal, and will be sought in this accessible form by many, who, like ourselves, have often inquired for Fox's Journal in vain.

A Tour of Duty in California; including a description of the Gold Region, with notices of Lower California, the Gulf and Pacific Coasts, and the principal events attending the conquest of the Californias. By Joseph Warren Revere, Lieut. U. S. Navy, lately in command of the Military District of Sonoma. Edited by Joseph N. Balestier, of New York. With a map of plates and original designs. New York: C. S. Francis & Co. Boston: J. H. Francis. 1849. pp. 305. 12 mo.

The author of this work is the person to whom a speaker referred, at the last meeting in Federal St. Church. He has given to the public a very spirited, entertaining, instructive book.

HON. HORACE MANN'S TWELFTH REPORT TO THE BOARD OF EDUCATION.

We

ined. It has been his lot, in common with all others ardently devoted to plans for promoting human welfare, to be looked upon with suspicion by some, and to encounter opposition; but this Board feel assured, that he has honestly labored to raise the standard of intellectual and moral education, uninfluenced by any sinister motive. In parting with one, who has performed a good service for the State, we deem it a pleasure, as well as a duty, to bear this, our public testimony, to the fidelity and good faith with which he has performed the duties of his office.

At a meeting of the Board of Education, held Dec. 13, 1848, the following resolutions were unanimously passed, viz:—

Resolved, That, in reviewing the official course of the late Secretary of the Board, we are led to contemplate extraordinary proofs of the devotion of talents of the highest order, under the influence of the purest motives, to a work of usefulness, which, in respect alike to the magnitude and permanence of its results, and the nature and extent of the labor involved in it, may be deemed as unsurpassed in the annals of the Commonwealth.

Resolved, That in yielding to the necessity of dissolving the connection, which has so long subsisted between the Board and its late Secretary, we desire to place on record, and to tender to Mr. Mann, the most unqualified assurance of our official approbation of his services, and of our warmest personal regard, and best wishes for his future usefulness, honor, and happiness.

Resolved, That his excellency the Governor, as Chairman of this Board, be requested to communicate to the Hon. Horace Mann, an attested copy of the foregoing resolutions, and that the Secretary be instructed to annex a copy to the annual Report of the Board which is to be submitted to the Legislature.

A true copy,
Attest, BARNAS SEARS,
Secretary of the Board of Education."

This then is the Twelfth and Last Report of Mr. Mann. If our regret at the loss of his immediate services to the cause of education, had not already yielded to the consideration of the important influence which he has since exerted and will exert, where he now is, on the destinies not of one commonwealth but of the nation; if we had not been able to see that Providence summoned him from one post, from which we knew not how he could be spared, to another where a man such as he was necessary to stand and meet a crisis of freedom and public virtue which the nation had reached,—we could not but feel, on reading the Report before us, that Mr. Mann had here appropriately and opportunely finished a great work. We thank the Board that when, in the early part of the year 1848, it became necessary to part with their Secretary, they requested him to continue his services until the annual meeting in November, and prepare the report. In a series of reports, all of which are so admirable as to make it difficult to show that one is superior to another, we think the concluding one the best.

In a very beautiful and impressive Introduction, after speaking of the thousands of boys and girls just entering the schools when he began his labors, and leaving them when he closed,—the period between 4 and 16 years of age, which was also the period of his own labors) or leaving them when he entered, and now discharging the responsibilities of men and women,—Mr. Mann touches upon his relation sto the Board, who stood by him in years of doubt and struggle, and when many united to ridicule his measures as utopian, or denounce them as dangerous especially to religion, and clamor for his removal, still sustained and confided in him, and gave him time to carry forward those measures beyond their preliminary state and demonstrate that he was no visionary schemer. He proceeds then to give a summary of educational statistics of the last year, and passes to remark on the Capacities of our present School System in relation to the condition and character of the Commonwealth. These remarks he distributes under the different heads of Physical Condition, Intellectual Education as a Means of removing Poverty and securing Abundance, Political Education, Moral Education, Religious Education.—On all these topics the late Secretary speaks with characteristic eloquence, fulness, and force. In regard to the last topic—Religious Education—that on which he has been most opposed by those who would identify religion with Orthodoxy; that on which he has been traduced in a manner shameful to the parties who led the way in the opposition, and ending in their utter discomfiture,—in regard to this topic, if Mr. Mann needed anything more for a signal triumph, he has furnished it here. If anything was needed to finish the work of persuading the Commonwealth that the position which he has maintained in respect to religious education in the schools, is the only one that can be sustained, he has supplied it in this report.

A few supplementary remarks are added on the embarrassments to which the Secretary has been subjected, and from which the future incumbents of the office should be relieved. An Appendix follows, giving the School Returns.

In the report of the Committee of Visitors, the state of the Normal Schools is described as very flourishing under their respective able and faithful instructers.

UNION CONFERENCE MEETINGS.

The eighth of the series was held last Sunday evening, at the Federal street (Rev. Dr. Gannett's) church. The exercises were opened, with singing by the choir, after which, the *Rev. I. T. Coolidge* gave out the 383d hymn, which was sung:

"Come Holy Spirit; heavenly Dove,
With all thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours."

The Rev. gentleman then addressed the Throne of Grace.

The *Rev. Mr. Lothrop* wished to say a few words with a view of opening the subject of discussion for the evening. He would present a single thought for the consideration of his Christian friends. The first resolution declares that religious interests are real and supreme. If this be so, we may then ask, do they reign supremely in our hearts; do they excite within our minds that anxiety which their importance demands? Anxiety is a compound emotion—it includes hope and fear. In temporal matters, we see the utmost anxiety manifested by all classes. How much more becoming, then, in reference to immortal interests—eternal riches.

With respect to the soul and future destiny, *indifference* was no mark of a noble mind; but rather of the grovelling and frivolous. Those most distinguished for grandeur of intellect, had often manifested deep concern on this subject, as one infinitely momentous. Sir James Mackintosh, with a mind of vast compass, familar with all the learning, the highest circles, and the politics of his age, yet regarded personal religion as *its great concern*; and in his last days, with the Bible ever before him, was chiefly anxious that his children, as well as himself, might be savingly interested in its great truths.

Such solicitude for the welfare of souls was rational; it was Godlike; it was encouraged by the stupendous provisions and merciful arrangements of Heaven, for saving sinners, as well as by the demands of awakened conscience. He could understand, he said, how men might be theists, or enthusiasts; but he could not understand how any intelligent minds could be *indifferent*, while acknowledging their solemn relations to God and his changeless law, by which they were to be judged. It was matter of infinite moment to each, whether he had truly repented—whether he was conscious of enjoying, day by day, the smile of divine approbation—or whether surrounded by temptation, he was not in danger of sinking in sin, misery and shame.

If, he said, you enthrone spiritual interests in the soul, you do every thing—you secure the individual, and you most effectually promote every interest of philanthropy. God, on his part, had done every thing for us. In the divine mission of his Son—in the life and death of Christ for our salvation—how much to awaken deep and solemn interest! how overpowering the motives to penitence, faith, and grateful devotion to his cause!

Rev. Dr. Parkman, after expressing his deep gratitude to Heaven for the new interest awakened, remarked on the peculiar danger, at this period, of "spiritual concerns being overlooked." He saw in these conferences a most blessed contrast to the turbulence of the world. But standing here, we could not but feel the danger, to ourselves as well as to the community, of that "covetousness which is idolatry," that worldly mind, which is "enmity against God, not subject to his law."

He stated the case of a young man of the navy, who had passed over California a hundred times, without being at all aware, that there was gold which might have made him richer than Cœsus. So with erring man, walking swiftly over the earth and through time, not realizing that he has a *soul* more precious than mountains of gold. In the pursuit of trifles, amid the agitations that surrounded him, its mighty interests are overlooked. Our only security is in immediate returns to the great truths of God—in allowing them their legitimate power over our hearts.—We must show that we fully believed in the great revelation of judgement, eternity, and human accountability; and in humble penitence, trust in the all sufficient Saviour. We must, moreover, each in his proper sphere, sympathize in the wants and the woes of others, and evince that we have indeed the spirit Him who came "to seek and save the lost," and who "went about doing good."

Mr. Kneeland of Dorchester next made a short impressive address, urging especially the pungent inquiry, whether we do really love God *supremely*? love him more than friends, or all material objects? and whether we evince to others, that here is indeed our highest joy! thus rebuking their worldliness, and constraining them to glorify our Almighty Friend, and admire the spirit of the gospel. "Let us judge ourselves now that we may not be condemned."

Rev. Mr. Robbins said, that in such assemblies, "such heavenly places in Christ Jesus," common objects dwindled to insignificance, whilst spiritual realities dawned upon the soul as everlasting stars. It was truly wise now to judge ourselves; for we must assuredly be judged by One "whose judgment is according to truth." He is now ready to accept a "humble and contrite heart." The danger was that to-morrow, beset with temptation, we might lose the strength of purpose we have gained. He trusted in God however, that these showers of heavenly influence would not be lost, that their fruits would be seen in the family, the church, and the world.

H. B. Rogers, Esq., said he had been deeply struck with the remark of Gov. Briggs at a former meeting, that young men were fitted for *nothing* without religion. There were indeed no substantial realities, but such as were spiritual and everlasting. Material things were important only so far as subservient to spiritual. Such were our relations to God, the Almighty, who alone could pardon and bless, through his Son, that we must now so love his service, as to feel that we could be happy in it for ever. This spirit should be especially inculcated in early life. Religion should never be separated from education, or from the affairs of life. But to secure this desideratum, the *heart* must be changed, regenerated, sanctified. He had great respect for the clergy; but thought they did not fully use the mighty power for good entrusted to them. Souls were now the same, in character and value, as on the day of Pentecost, and alike susceptible of being touched and penetrated by bold, simple, earnest presentations of truth. But none were excusable for indifference or sloth. We must retire into the deep chambers of the soul, and there converse with the Infinite Spirit, who can "take of the things of Christ and show them unto us"—thus bringing us fully under the "power of the world to come"

A. D.

Marlboro' Hotel, Feb. 20.

BATTLE OF BOOKS—NOAH WEBSTER'S ORTHOGRAPHY. The Messrs. Harper, in their reprint of Macauley's History, have departed from his standard of orthography, and conformed the spelling of words throughout to Noah Webster. This seems introductory to "a battle of books;" for the Boston publishers are to issue a reprint conformed throughout to Mr. Macauley's standard, which is Johnson's. We doubt not our Boston publishers will produce a volume which in beauty shall equal or surpass the Harper's. But whether Noah Webster or Johnson will carry the field in orthography, we can scarcely think doubtful here in America. The *Independent*, of New York, does great execution on the side of Webster, in three sentences. Says that Journal:

"We should as soon think of spelling *chambre*, *fevre*, *tigre*, *diametre*, and so of all similar words derived through the French. Shall this old orthography, discarded by Milton, and Pope, and Camden, and Hook, and Mitford, be exhumed from its sepulchre, and suffered to *entre* the court of modern literature, and to resume its *sceptre* in the very *centre* of the lexicographer's domain, making itself the arbitre of taste, and introducing *disordre* into the galleys of our compositors, and the school books of our tendre children! We are of the number of those who would shield themselves from such a disaster, under the broad charter of Webster's Dictionary."

☞ The Fourth Anniversary of the Mass. Society for the Abolition of Capital Punishment, will be held in the Universalist Church in School St., next Sunday evening, Feb. 25, at 7 o'clock. Charles Spear, Wendell Phillips, J. A. Andrew and others, will address the meeting. A collection will be taken up.

MERCANTILE LIBRARY ASSOCIATION. The Lecture before the Association was delivered, last week, by Rev. S. Osgood of Providence. The Evening Journal thus speaks of it:

"The lecture abounded in beautiful and striking passages, no idea of which could be conveyed in an abstract. The style in which the subject was treated invested it with all the charms of poetry, and we venture to say that hundreds of persons view mechanics in a light that they never viewed them in before."

HYDROPHOBIA AND DOG KILLING. We really believe that if the poison from the fangs of dogs should have been injected into ten fold the number of victims, whose dying agonies have tortured the sensibilities, and excited the fears, of the community, it would not be worthy to be compared with the moral poison generated in the hearts especially of the young by the wanton acts of cruelty with which the city ordinance against dogs has been carried into execution. Boys have coursed the streets, mauling, killing, with glee, the poor dumb creatures, or letting them escape maimed; and the bodies of the dead dogs have lain exposed in the streets. While it has been an object so earnestly pursued, to impart to our youth the benefits of an education in knowledge and virtue, and our city have devoted their tens of thousands to it, a few lessons like that of the past week will teach a brutality which years of effort afterwards will not be able to eradicate. The price set as a bounty to the dogs by exciting the cupidity of the boys, to the destruction of their natural sensibilities, helps prepare them for a degraded and wretched life, and society to endure the moral evil they shall inflict.

GENERAL INTELLIGENCE.

MASSACHUSETTS STATE TEMPERANCE CONVENTION

This body met at the Tremont Temple, Thursday A. M. of last week. Deacon Grant was called to the chair. A Committee were appointed to report a list of officers; which having retired, Messrs. Jewett & Hawkins meanwhile made a few pithy remarks. Committee reported for President, Hon. Asahel Huntington; for Vice Presidents, Hon. Messrs. S C. Phillips, R. Rantoul, Gershom B. Weston, W. Calhoun, Samuel Hoar, Deacon Grant, Amasa Walker, Esq., and nine others; four Secretaries; five gentlemen on Committee of Finance and Roll; Deacon Grant, Doctor Walter Channing and five others on committee of business. All these were confirmed. The President on taking the chair, addressed the Convention at length, against the License Laws, and welcomed the friends of temperance—the pioneers of 1813, the total abstinence men of 1826, and the Washingtonians and the Sons of Temperance of a later day.

Rev. Mr. Miner offered prayer.

Some discussion took place in regard to qualifications for membership in the Convention, when it was settled that the call extended to all friends of Temperance. W. A. White of Watertown next offered three resolutions, which were laid upon the table until the afternoon, when the meeting adjourned.

At the reassembling of Convention, in the P. M., Messrs. Goodrich, S. C. Phillips, S. Hoar, White, Hawkins, and others reported the condition of temperance in the various countries. It seemed to be gathered on the whole, that the cause in general was onward, while in particular places it was retrograde, and there was more drinking among young men.

The three resolutions above mentioned and four others were laid before Convention.

The evening Session was opened by Dr. Jewett with some excellent remarks applicable to other things besides reforms.

"He dwelt particularly on the point that many thought their views *the* way to secure a triumph of the cause; he thought the definite article "*the*" was used too much, they were all good, and were all a way; he said that the longer he lived, the more he saw the necessity of bringing *all* the influences to bear upon the subject."

Rev. Dr. Edwards followed, and afterwards introduced Rev. Mr. Poor, Missionary of Ceylon, who made an appeal in behalf of the poor Hindoos, who, he said, were by their religion and constitution shielded from that curse which for ages has been circling the globe. He was, he said, however, sorry to tell them, that from the European the native was fast learning to drink that fatal drug which they before considered poisonous.

Several gentlemen spoke some for, and some against resorting to legal means; some denying and some maintaining the zeal of the clergy on the subject.

Second day's Session. Rev. Edwin Thompson in the chair. Rev. Mr. Borden offered prayer. Mr. Dunbar, Rev. Mr. Trask, Messrs. Hawkins, Goodrich, S. S. Porter and Morton, addressed Convention. The resolutions laid before Convention by the business Committee were passed.

[We copy all below from the Traveller.]

"Mr. Huntington, the President, said he did not rely upon statute laws or any particular form of enforcing them; neither did he rely upon any form of legislation to aid the cause. We must establish temperance principles in the mind and heart and consciences of the people. We must work by moral means. But legislation might come to our aid. While we rejected law as a principle agent, we should not despise the aid of law. It was a moral power. There was no difficult in enforcing the license laws in 300 towns of the Commonwealth to day. In Essex county the traffic was suppressed. Mr. Huntington spoke at some length on the subject of prosecutions under the present law.—The great difficulty of procuring convictions was the awful amount of perjury that was perpetrated on the witness stand in almost every case that was brought before our Courts.

D. W. O'Brien, of Boston, spoke in behalf of the Irish population, of whom, he thought, there were upwards of 40,000 in Boston and vicinity, and 20,000 of them firm, consistent, pledged temperance men.

Rev. E. T. Taylor offered his reasons for being unwilling to sign a pledge.

The following preamble and resolutions were then taken up:

Whereas, This Convention, by its 3d resolution, have decided that it is morally wrong to use intoxicating liquors as a beverage, and whereas what is morally wrong cannot be Christian, therefore,

Resolved, That this Convention requests of the various religious organizations that they should make the doctrine of total abstinence from intoxicating liquors as a beverage an indispensable requisite for church membership.

Resolved, That a Committee of three be appointed to present the above to the various religious organizations.

Upon the question of adopting this resolution, Rev. Justin Edwards, Samuel Hoar, and the President of the Convention, opposed its passage. It was advocated by W. A. White and J. N. Buffum.

Deacon Grant advocated the recommitment.

The motion to recommit did not prevail.

Mr. Seymour, of Hingham, moved the indefinite postponement.

Rev. Mr. McClure, of Malden defended the clergy against what he called the false and slanderous charges brought against them of being apathetic in the cause of Temperance. What he knew to be true of his own, he believed to be true of the rural districts generally in this Commonwealth. If the efforts of the clergy and the church, in the place of his residence, could be abstracted from what had been done in behalf of the cause, he was certain that it would reduce the place to the lowest condition of intemperance.

After some further discussions the question was taken on the indefinite postponement of the resolutions, and decided in the affirmative.

After the adoption of several other unimportant resolutions, and a vote of thanks to the President of the Convention for the able and dignified manner with whibh he discharged the arduous duties of his office, the convention at 5¼ o'clock, adjourned *sine die*.

The Resolutions presented to the meeting will be given next week.

PROSLAVERY RESOLUTIONS IN THE KENTUCKY LEGISLATURE.

On the third of February Mr. Dohony, in the House of Representatives in Ky., offered the subjoined resolution.

Resolved, That we, *Representatives of the people of Kentucky*, are opposed to the abolition or emancipation of slavery in any form or shape whatever.

Mr. Ewing moved to lay it on the table, but the motion was lost by a vote of 14 to 79! Mr. Hughes fearing that the resolution was rather too unlimited, offered to amend it by adding to it these words: "except as now provided for by the Constitution and laws of the State." This amendment was adopted and the resolution was also adopted by the following vote—ayes 93, nays 0!

Says the Examiner of Feb. 10. "We blush to add that we have been credibly informed that many of the members who voted for this disgraceful resolution have frequently announced themselves unreservedly in favor of emancipation in some "form or shape," and yet they faltered and voted in favor of a resolution that misrepresents their own opinions as well as the opinions of those who sent them there."

It adds: "The opponents of slavery in Louisville have held one large meeting already, and on Monday night next, they will hold another meeting which will doubtless be one of the most imposing in numbers and respectability ever held in the State. They will then deny that the resolution adopted at Frankfort on Monday last represents them, in a tone and with an emphasis not likely to be misunderstood by those who, on this subject, misrepresent our city in the Legislature.

It calls for a meeting in each county, to be followed by a vigorous organization, for the purpose of bringing the strength of the emancipationists to bear on the elections for the Convention and Legislature next August.

MEXICO. The New Orleans Times, from recent files of Mexican papers, gives the following, on the present state of Mexico.

"Everything was quiet in the republic at latest dates, and Herrera's administration seemed to carry with it the sympathies of the people. Every attempt of the few disaffected that exist in the country to renew revolutionary excesses of preceding epochs, had proved abortive, and industry was on the increase. Arista was carrying out the law for diminishing the standing military force firmly and judiciously, and both officers and men had shown a ready acquiesence in the decision of the Government. The national guard was organizing throughout the country, and they would be the future constitutional conservators of order and liberty. The cause of education was also progressing, and the internal improvements projected by the enlightened Herrera and his cabinet cannot fail, if they are carried out, of completely changing for the better the social condition of all classes of the community."

"The papers at the capital announces that all the shares in the Mexico and Tacubaya railroad have been taken; and that, at a meeting of the shareholders, General Herrera was elected as chairman.—It is intended, at a fitting time, to extend this railroad to Vera Cruz. The chairman, in his inauguration speech, sketched a plan of supplemental vids to industry, which would surround the city of Mexico with railroads, extending to the Atlantic and Pacific Oceans, termini being Vera Cruz and piercing the interior in all directions, by the way of Tulnca, Puebla, Queretaro, &c.

Steamers are also to be constructed for the purpose of transporting merchandise and passengers on the waters of the lakes surrounding the capital. Other internal improvements were contemplated, which only required the continuance of peace and the confidence of capitalists to realize.

DEPARTURES FOR CALIFORNIA from this country up to the present time—

Total in 141 vessels, via Cape Horn,		6,484
" 24 "	Chagres,	1,769
" 6 "	Brazos,	406
" 6 "	Vera Cruz,	449
" 1 "	Tampico,	50
" 1 "	San Juan River,	2
Total in 178 vessels,		11,160

[Post, Feb. 22.

WEBSTER'S QUARTO DICTIONARY UNABRIDGED. In the unanimous judgment of the leading literary press of Great Britain and the United States, Webster's Dictionary is the most learned, the most comprehensive, and the most complete work of the kind in the English language; containing all that is excellent in Dr. Johnson's great work, with numerous philological corrections, more concise and accurate definitions, in many instances, and the addition of some sixteen thousand words—these additions consisting for the most part of terms used in the various departments of science and the arts, in commerce, manufactures, merchandise, and the liberal professions. [Journal of Education for Upper Canada, Toronto, January, 1849.

CORRECTION. Col. 5, outside, bottom line, for "high," read *nigh*.

☞ SUNDAY EVENING MEETING. The adjourned Sunday evening meeting of the Unitarian Societies, will be held at the Bulfinch Street Church, (Rev. Mr. Gray's) next Sunday evening, Feb. 25,) at seven o'clock precisely.

☞ We are requested to mention that the Boston Association, will meet next Monday evening, at Rev. Dr. Parkman's.

☞ HOLLIS STREET SOCIETY. The Rev. T. S. King gives his third discourse upon *Christian Doctrine*, on Sunday afternoon.
Subject—"Mission of Christ," continued. f24

☞ MASSACHUSETTS CINCINNATI. The Members of the Standing Committee of the Massachusetts Cincinnati, are hereby notified, to meet in the United States Hotel, on THURSDAY, March 1, 1849, at eleven o'clock, on business of the Society.
ADAMS BAILEY, Recorder.
Boston, Feb. 10, 1849.

☞ THE ANNUAL MEETING OF THE SOCIETY FOR THE PROMOTION OF THEOLOGICAL EDUCATION, will be held on Monday, the 26th instant, at the house of Rev. Dr. Young, Summer st, at three o'clock, P. M.
feb24 GEORGE E. ELLIS, Secretary.

☞ WANTED. Several copies of the Christian Register, No. 7,—(Feb. 17th.) Subscribers who do not keep files, and can conveniently spare that number, will oblige the Proprietor by returning it to this Office, by mail or otherwise. feb24

☞ INDIANA STREET CHURCH. The Rev. J. I. T. Coolidge, will preach in this Church, next Sunday evening, Feb. 25.
Services to commence at seven o'clock.

☞ A contribution will be taken in aid of the church. feb24

MARRIAGES.

In Cambridge, 14th inst, Rev Joshua Young, of the New North Church in this city, to Miss Mary Elizabeth, eldest daughter of Sylvanus Plympton, M. D.

In Beverly, in the Baptist Meeting House on Sabbath evening, by Rev Mr Flanders, Mr James B. Shipley of Boston to Miss Augusta P. Masury, of B.

In Northampton, 13th inst, by Rev Mr Ellis, Rev J. P. Lesley of Milton to Miss Susan J. Lyman, daughter of the late Hon Joseph Lyman.

In Northboro', Feb. 4th, by Rev Mr Allen, Mr James T. Thompson to Miss Catherine Patterson of Boston; 8th, Mr Oliver Carver to Miss Mary S. Barnes of Berlin.

DEATHS.

In this city, 12th inst, of lung fever, Mr Asa Gage, 23, Sarah Maria, only child of Charles H. and Sarah S. Goodrich, 4 yrs 10 mos.

At the McLean Asylum, 12th inst, Artemas N. Kennedy of Milton, 25.

16th inst, Harriet Elizabeth, eldest daughter of Nathan and Louisa M. Downs, 7 yrs 6 mos.

In Dorchester, 13th inst, Ellen Frances, only daughter of William T. and Sarah J. Adams, 18 mos.

In Beverly, 11th inst, Mrs Betsey, wife of Mr John Bell, and daughter of the late William and Elizabeth Friend, 54 yrs 10 mos.

In Saco, Me., 11th inst, Jonathan King, Esq., 65—a native of Danvers, Mass.

REMOVAL.
CHANNING'S WORKS.

THE Subscriber, Publisher of Dr. Channing's Works, has removed to the Bookstore of J. H. Francis, 128 Washington st, corner of Water; directly underneath the Office formerly occupied by him, where may be obtained the above Works in 6 vols, handsomely printed and bound, wholesale and retail, for only $2 per copy. GEO. G. CHANNING.
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POETRY.

For the Register.

BIRTH.

BY JANE E. LOCKE.

Make room—an angel form hath come,
With seraph smile and eye,
To dwell with thee amid thy home,—
Make room for PURITY.

Room—for a gift from God's own hand,
With power of every sense;
And perfect as his works all stand,—
Make room for INNOCENCE.

Make clean thy dwelling for the guest,
As for one from the sky,
Cast out all sin—high Heaven's behest,—
Make room for PURITY.

Dare not the guerdon e'er to mar,
In form, in heart, in mind;
But guard it as a rising star,
Whose orbit thou shalt bind.

Bend o'er it with unceasing love,
A tender bud and fair;
Which shall of holiest promise prove,
Beneath thy gentle care.

Nurse it for heaven, so thou may'st there
Before the Giver stand,
Unblushingly; the gift *as* fair,
Returned unto his hand.

Wamesit Cottage, Feb. '49.

For the Register.

THE FAITHFUL SERVANT.

Her toiling hands and busy feet fatigue
Knew not, while others' daily wants recurred;
The morning sun e'er found her at her task,
Night came, and hushed all other sounds, before
Her foot-fall ceased. An humble lot was hers;
The daily meal to spread, and guard with care
Our Father's common gifts; and yet to Him
Who seeth all, how near her ministry
To angels'! Years wore on and still she trod
Th' unvaried path, the sandy plane of life,
Nor cared that 'mid the clouds were mountain tops
Which others climbed, and sm ling in the vale
Green pastures lay; content if those she loved
Might walk therein, she never sighted for these,
Nor wider range; well pleased if one fair spot
Repaid her patient care, she envied not
Those wand'rers in the garden of our Lord
Who drop some goodly seed, and leave the rest
To suns which often dry, and rains which oft
Expel. I doubt if any heard her pray;
And yet her life enshrined the soul of prayer.
While fervent blessings fell from others' lips,
Her humble life was one long benison.
And yet, I ween, she never thought for this
Her God would grant that meed which often fell
From human lips, "Faithful and true, well done."
Some lowly seat in heaven she hoped to gain,
With human rank commensurate; nor dreamed,
Because the household hungered and she fed,
Her Lord would bid her take some higher place,
Where those do sit who fed and sheltered him.

* * * *

MISCELLANEOUS.

For the Register.

ALMIRA DUNTON.

Died in Stow, January 31st, of consumption, Almira Dunton, aged 12 years.

The following is an extract from a Sermon preached by her Pastor, on the Sabbath after her death—from St. John xi. 25, 26, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live: And whosoever liveth, and believeth in me, shall never die."

* * * "These words have comforted the elder and younger believer, in the changes of life and on their departure from this world. Yes, childhood has understood their beautiful import. I have good evidence for believing that these precious words of the Saviour were pondered on, comprehended, and their power felt to calm and comfort, by a little girl, a member of our Sunday School, who during the last week passed away from amoog us, and whose mortal remains we consigned to the grave to mingle with their parent dust. She was 12 years old, and could understand what it was to believe in Jesus, how the departed believer, "though dead, shall yet live," and the living believer "shall never see death." She had a very long sickness—commencing in the promising days of Spring, it gradually increased through the bright Summer months, continued through Autumn's golden season, and ended amid the howling blasts of Winter. During her illness, it was my happiness to visit her often; to converse, pray with, and comfort her. I can truly say that I enjoyed those seasons and shall always thank God for permitting me to enjoy them.—I would relate some of the conversation that passed between us—I would say something of her sickness, her cheerfulness, patience, faith and happy death, hoping to interest and benefit the young. You must not look, however, for any thing marvellous—for any of those wonderful sayings or extraordinary expressions of faith that you sometimes read of in the biographies of children. In all her language, in her tone and manner, there was a naturalness, there was the beautiful simplicity of childhood; I discovered nothing that soared above the capacities of her age; her words, manner and all seemed but the spontaneous expression of a good child's thoughts and feelings—a child who loved her heavenly Father, and believed in Jesus, and had a hope of heaven.

The sickness of this little girl, whom many of you knew, was a painful sickness. Many a restless day and long painful night did she pass, with little sleep, or short intervals of rest, to comfort her. But through the whole she was patient, exhibited no signs of fretfulness, seldom spoke of her illness, and when asked how she was, would generally reply, "pretty well, or better." I never heard her utter one word of complaint, or say it is hard. I found her uniformly cheerful; when restless or in pain she said but little, yet maintained her cheerfulness. Many a time has she looked from her window, listened to the singing of the birds, watched them as they flew from tree to tree, or skipped from limb to limb, saw every thing without full of life and joy, but never murmured that she was shut up in the sick room, no, not from the time her illness commenced till she fell asleep in her mother's arms. When I first spoke to her of death, or rather of her spirit's departing to another world to dwell in the presence of her heavenly Father and Saviour, (for it was not of death or dying I spoke,) she was a little overcome, as we might expect of childhood; but she soon became calm, brightness played upon her countenance, and she said, "I have thought about leaving my friends here, to go and dwell with those who have always been and ever will be dear friends to me. I should like to stay a little longer with my father and mother, if it is God's will; but if he sees fit to take me, I am ready to go and willing to trust myself in his hands."

I wept at such a touching expression of a child's faith, and trust, and hope. I spoke to her of heaven—contrasted it with earth; told her of its happier scenes and its pleasant society; said how everything there wore an unfading brightness, a verdure far more beautiful than she ever looked upon; I spoke of the pure joys that never failed, nor tired, and of hopes that were always growing brighter. I told her of the songs that heaven would pour forth in louder and sweeter tones than she had heard in the rich warbling of the birds; of the happy faces of children that would wear a perpetual smile; of the nearness of her God and Savior, of freedom from pain, sickness and sorrow; of the happiness she would enjoy from being good. "Oh!" said she, "I have thought of all these things and now they give me comfort and joy. I think heaven must be a happy home and that it will be delightful to live there." The same things she said in substance at different times, so childlike, so natural too, that I could not for a moment doubt her sincerity. More than once she spoke of the Sunday School. She began to attend while she was not four years old. She had enjoyed many pleasant hours in it, received lessons she should never forget, and took much pleasure in reading its books—intimated that had it not been for the Sunday School, she might not have been so happy. How encouraged must they feel, who have taught her and led her thoughts up to God and heaven. Toil on in faith and patience, Sunday School teacher, and you will at some future time see the fruits of your labors. She read a great deal, as long as she could, and after that, she wanted that others should read to her. She took much comfort from hearing the Scriptures. She asked me to select passages for her father to read. I named the one from which my text is taken, the 14th, 15th, 16th, 17th chapters of the same Gospel, and the 15th chapter of the 1st Corinthians. These, with others she named, were read over and over again to her, and she never would be tired of hearing them. She liked to have me pray and converse with her, and would often repeat what I said, after I had gone. The last time I saw her was a few days ere she left us. Though very feeble, and almost worn out, she looked up and smiled as I entered. I staid but a moment, but upon expressing the hope that she might have a more comfortable night and feel easier in the morning, with a great effort she raised her head, "thanked me, and wished she might." On the fourth day after, the bell announced to me that she had "passed on" and her ransomed spirit taken its flight upward. She is at rest, she is happy; "not dead but sleepeth;" "not lost but gone before." God still watcheth over her.

And now, children, you may ask what was it that made her so happy when she was to leave this world? Is there but one answer to be given? Was it not because she was good? Why was she willing to leave her home, all her friends, to go and live with her heavenly Father and trust herself in his hands? Because she loved Him, knew He loved her and would take care of her. Why was the thought of living with Jesus so pleasing to her? Because she knew he was so good, loved good little children and would delight in their happiness. Why did she take so much pleasure in having the Scriptures read to her? Because they told her of a Father and Savior; of a resurrection and of a happy immortality for the good. Why do we believe she is happy now? Because she is good and with those who love her. Children, would not you all like to go to heaven and be forever happy; be free from pain and sorrow; live with such friends as God and Jesus? Then you must be pure and virtuous, love God and obey the commands of his Son; use kind words; possess gentle tempers; love the truth and avoid doing wrong. If you are not good but indulge in wicked thoughts and impure desires, say bad words, sin against your Father in heaven, you will give your friends little consolation when you die, and heaven will be no home for you. Should you go there, you could not be happy; the presence of God and Jesus would be painful; nor could you look upon the good without feeling shame and wretchedness. Strive then from this day to be good; God will hear your prayers and bless your efforts. When your spirits are leaving this world; how will they rejoice in the hope of a resurrection to immortal life; when they "pass on," Jesus, your risen Savior, will welcome them to heaven, to the enjoyment of unending happiness. What encouragement have all to live a good life—the life of a Christian believer! "Whosoever liveth and believeth in Jesus shall never die."

A HOME FOR MY MOTHER.

A gentleman of this city has furnished us with the following interesting narrative of one of those real struggles of the young, to assist their parents, which sparkle like diamonds along the pathway of human life. In traits like these, there is a moral heroism manifested, which marks the pure gold of human character.—[Wisconsin paper.]

Business called me to the United States Land Office—while there, awaiting the completion of my business, a lad apparently about sixteen to seventeen years old came in, and presented to the Receiver a certificate of purchase for 40 acres of land. I was struck with the countenance and general appearance of the lad, and inquired of him for whom he was purchasing the land; the reply was—

"For myself, sir."

I then inquired where he got the money? he answered,—

"I earned it by my labor."

"Then," said I, "you richly deserve the land."

I then inquired, where did you come from?

"New York," said he.

Feeling an increased desire to know something more of this lad, I asked him whether he had parents, and where they lived; on this question, he took a seat, and gave me the following narrative:

"I am from New York State—have there living a father, mother and five brothers an sisters—I am the oldest child. Father is a drinking man, and often would return home from his day's work drunk, and not a cent in his pocket to buy food for the family, having spent all his day's earnings in liquor with his drinking companions—the family had to depend chiefly on mother and myself for bread; this distressed mother much, and had a powerful effect on my feelings. Finding father would not abstain from liquor, I resolved to make an effort in some way to relieve mother, sister and brothers from want. After revolving things over in my mind, and consulting with mother, I got all the information I could about the Far West, and started from home for Wisconsin with three dollars in my pocket. I left home on foot—after spending my three dollars, I worked occasionally a day; and renewed my travel so long as money lasted. By labor occasionally, and the charitable treatment I got on the road, I landed in Wisconsin. Here I got an axe, set to work and cleared land by the job—earned money, saved it, till I gathered $50, which money I now pay for this forty acres of land.

"Well, my good lad, (for by this time I became much interested in his history,) what are you now going to do with this land?"

"Why, sir, I will continue to work and earn money, and, when I have spare time, prepare some of my land for culture; raise myself a log house, and when prepared, will write father and mother, brothers and sisters, to come to Wisconsin and enjoy this home. This land, now bought by me, I design for my mother, which will secure her from want in her declining years."

"What," said I, "will you do with your father, if he continues to drink ardent spirits to excess."

"Oh, sir, when we get him on the farm he will feel at home, will work at home, keep no liquor in the house, and in a short time he will be a sober man."

I then replied—

"Young man, these being your principles so young, I recommend you to improve on them, and the blessing of God will attend you. I shall not be surprised to hear of your advancement to the highest post of honor in the State—with such principles as you have, you are deserving of the noblest commendation."

By this time the Receiver handed him his duplicate receipt for his forty acres of land.—Rising from his seat, on leaving the office, he said—

"*At last I have a home for my mother!*"

BE SURE YOUR SIN WILL FIND YOU OUT.

The Augusta Bank was robbed by two young men belonging to Charlestown, Massachusetts, named Frederick Augustus Wingate, aged 22 years, and Charles Wingate, aged 18 years, brothers. They conceived the design of robbing while the new safe was building in Boston. One of them contrived to get possession of the true key (from a person at work upon the safe) for a moment, in which he took an impression of it in wax. From this impression another key was made. They then watched the progress of the safe till sold, when one of them followed it to Augusta. The block of buildings in which the bank is situated was in process of erection. The burglar marked the construction and location of the bank vault, and improved his chance so well as to attract observation on the part of the workmen. He was here several times during the fall.

The bank was entered and robbed on Saturday night, 30th ult., as has been stated. Every thing was taken but the bills of the bank itself, and Edward Wingate was immediately arrested. He was unable to give a reason for having sworn a false name or to account for other suspicious circumstances, and was sent to jail under bonds of $20,000.

On the Thursday following, after the prisoner had undergone a pretty searching examination, which left him considerably disturbed, and had hardly entered his cell, he was visited by. Mr. Nichols, the Marshal of Charlestown, Mass.—What the nature of the conference between the Marshal and the burglar was, we were not informed, but its result was most important.—That night all but $1369 of the plunder was in the vault of the bank. The deficit is in possession of Fredrick, who is yet at large. On Monday last, Edward Wingate was again before the magistrate who had committed him. The money having been restored, the bail was reduced to $2000. Messrs. Hiram Reed and Stephen Scruton (responsible parties) became sureties for him, and he has since departed for Boston. He intimated the mode in which the false key was obtained, and the manner in which the burglary and secretion of the plunder were effected.

The night of the burglary was dark and stormy. Between the hours of eight and nine the burglars forced an entrance to the vault through its one-foot brick wall, with a crowbar stolen the preceding Monday night. They entered the vault, relieved the safe of its contents, relocked it, transferred the plunder to a sleigh, transported it to the state house, unloaded, carried the team to the Augusta House, returned took the money through the cellar to the rooms above, till they arrived at the Speaker's desk, in the hall of the House of Representatives. The Speaker's desk is raised upon a platform some three feet from the floor. In a cavity of this platform are two drawers, back of the clerk's seat, which is elevated about one foot above the floor. One of the drawers was removed, the board back of it stove in, and in the dark recess beyond, the money was deposited. Another board, corresponding in appearance with that stove in, was prepared on Saturday afternoon, at Wayman & Morse's shop, under the direction of Edward Wingate, who said it was for a sleigh box.—Nails were driven into the ends of this board and broken off, so as not to project through it.—When substituted behind the drawer, the cheat was perfect.

Up to the moment when Wingate conducted a party to the place where the treasure was, there was no evidence against him which would warrant the finding of a bill of indictment, and the plunder would have remained hidden forever, had not one of the burglars disclosed it."

Upon Wingate's arrival in Boston, he was followed by officer Heath to South Braintree. At Braintree the officers were joined by constable J. R. Frazier of that town, and Messrs. Ira R. Arnold and J. E. Holbrook, and at about ten o'clock Friday evening, the *posse* came upon the persons for whom they were in search, together with a third party, in the street. A most desperate fight ensued, but the accused were at length scarcely ironed, and conveyed to Quincy for safe keeping over night. During the scuffle, a roll of bank bills, amounting to about $280, was thrown away by one of the party and was found near the spot at an early hour the next morning. $500 of the stolen money was found in their possession. On Saturday, Frederick A. Wingate left Boston in custody for Augusta, where he will be delivered to the proper authorities.

CHARCOAL SKETCHES ON PRISON WALLS.

* * * * * * * * A day or two since, being in the office of Mr. Sherman, the Warden of the House of Correction, we were invited to visit the Jail to see some sketches made with charcoal upon the walls of a cell, by an individual who was recently confined there, awaiting his trial. He was a young man by the name of M. N. Nichols, who was from New York state, where his connexions reside, who are of the highest respectability. He was charged with stealing, and has since been tried, convicted, and sentenced to the State Prison for two years. He committed the crime for which he is now atoning, when under the influence of intoxicating drink, and while in jail he seemed to feel keenly the disgrace he had brought upon himself and friends. One day, near the close of his confinement there, he requested as a favor that he might be furnished with a piece of charcoal. His request having been complied with, he sketched upon the rough, whitewashed walls, in a few hours, some twenty or thirty heads and figures, nearly covering the walls on two sides of his cell. Some of them are remarkably well executed, and the heads, in particular, are strikingly expressive. One set, of three figures, conveys a moral lesson which could be advantageously studied for hours. And we could but wish, while looking at them through the grated door of the cell, that the lesson there taught might be read by many who are pursuing a course similar to that which brought this young man to his present deplorable condition.

The first figure of this group is that of a bright boy, with his hoop in one hand, and the driving stick in the other, childishly, innocently and happily pursuing the sport of youth, without a care or thought of the distant future. The next figure is that of a young man, whose excellent form, neat attire, and intelligent countenance, bespoke one who might command the attention of the wise and good. The last figure is that of a person, shabbily dressed, with hair uncombed, standing behind the grated door of a prisoner's cell. Directly over the second figure were the words, "*What I once was!*" and over the last figure were the words, "*What I now am!*" [Cambridge Chronicle.

ORIGIN OF THE SOCIETY OF DISCHARGED CONVICTS.

In our notice of the meeting of this society on Jan. 28, taken from another Journal, allusion was made to the circumstances in which it had its origin. We find these given more fully in the Citizen of Feb. 3d, from which we copy the following. How much better religion is here, than much that passes under the name!

Doctor Channing, the President, stated the origin of the Society as follows: He called upon a hard working mechanic one day, and while sitting in the room with him, a little boy came in and handed the man two half dollars. When the child had gone out, the man looked on the money, and said well, this is curious! What is curious! said the Doctor. "Why that boy is the child of a discharged convict I met in the street two years ago, just from the State Prison. He was entirely destitute and friendless, said nobody would employ him, he was half starved and knew not what to do. I asked him what business he followed in the Prison. He said he was employed in turning, and if he had a lathe and tools he could earn a living. I asked him how much they would cost? Fifty dollars said he. Well; said I, here is the money; get the article you want and repay me 50 cents per week till all is paid up. The poor man looked astonished at my confidence, but took the money and did as I directed him. He has been at work industriously ever since and has been, after he got fairly started, regularly paying off the debt. Last week I did not receive the usual payment, from some cause or other; so now you see he has sent me two weeks instalments." The doctor was deeply affected by the narrative, and resolved in his mind, how much might be done, if every discharged convict was equally fortunate in finding a *Christian* friend. To accomplish this object a Society was formed. It has labored two years with wonderful success, and appeals to the sympathy of every one who regards the poor prisoner, as a brother. Doctor Howe, J. W. Brown, Hon. Mr. Gray and other gentlemen addressed the meeting which to its close, was deeply interesting. "I was in PRISON, and ye came unto me." If all men practically recognized and obeyed the teachings of Jesus, we should not need Societies in aid of discharged convicts. Every disciple of Christ would be the prisoners friend.

EXTENT OF THE INFLUENCE OF THE PRESS.

The following remarks were from Mr. Bryant, of the N. Y. Evening Post, at the late Printers' Festival in New York city, as reported in the Literary World:

"Permit me, Mr. President, to congratulate the society on the vast theatre which is opened to the American press. We print books and periodicals for twenty millions of people; but even while I am speaking, the number grows larger. Every vessel that lands passengers on our coast brings new recruits to the army of readers; if they cannot read or understand our language, their children will do both. Not a settlement is founded in the woods or prairies of the remote West, where the book, the pamphlet, the newspaper, does not find its way; the press even goes itself with the American settler into the wilderness. When I see the multitudes which throng our wharfs ready to embark for California, I think not so much of the gold they will sift from the sands, as of the new communities of readers which they will find in that distant region; I think of the volumes printed in New York, whose leaves will be turned on the shores of the Pacific. The time will come, when this mighty continent being peopled from ocean to ocean with a race speaking the manly language of Shakspeare and Milton, the American press will be the most prolific and the most potent in its influences of any that the world knows. May these influences be as salutary as powerful.

PRECURSOR OF A SICKLY SEASON. The telegraphic despatch from New Orleans announces the following:—

"The waters of the Mississippi are swollen to a height never before witnessed by any one living upon its banks. In many places the embankments have been overflowed, and an immense destruction of property is likely to follow, unless the flood is assuaged, of which there is now no prospect. From many places the river expands to the width of an immense lake, and the course of the river is difficult to follow, except by experienced pilots."

These floods, by overspreading the country with decaying vegetable matter, and producing innumerable stagnant pools, will be pretty sure to be followed by sickness, as well as loss of property.

THE SUREST MEANS OF SUCCESS. "One think is certain," says Dugald Stewart, "that the greatest of all obstacles to the improvement of the world, is that prevailing belief of its improbability which damps the exertions of so many individuals, and that in proportion as the contrary opinion becomes general, it realizes the event which it leads us to anticipa e. Surely, if anything can have a tendency to call forth in the public service the exertions of individuals, it must be an idea of the magnitude of that work in which they are conspiring, and a belief of the permanency of those benefits which they confer on mankind by any attempt to inform and enlighten them."

CONGRESS ASSESSED FOR A RUNAWAY HUSBAND. The Washington correspondent of the Baltimore Patriot says: "Mr. Giddings is in high feather just now, on account of a petition to Congress from a Mrs Mary Johnson, somewhere in the State of New York. She represents that her husband was in our army in Mexico—he deserted to the enemy—that he was captured and brought back—that General Taylor would not allow him to remain, but sent him off—that he is lost to her, in consequence, if not to the world—and that as Congress is paying for negroes in a similar way, as in the Pacheco case, and she considers one white man worth two negroes, she prays to be paid two thousand dollars, double the sum paid for Pacheco's Lewis,) for the lost husband."

EXCESSIVE CONSCIENTIOUSNESS. A petition has been presented to the New York Legislature by a foreigner, for leave to hold real estate without assuming the rights of citizenship. His reason for this application is, that he cannot conscientiously become a citizen while slavery is tolerated in the country, and mails run on Sunday.

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in connection with the Surgeons of that Institution, who are respectfully referred to.

Extracts from the Reports of the Exhibition of the Worcester County Mechanics Association.

"ARTIFICIAL TEETH. A set of Teeth were shown by Dr. Morton, which were not only carved in a very handsome manner, perhaps faultless, having the particular merit of sustaining the harmony of proportion to the last Teeth of the jaw, and giving a peculiarly natural appearance of the gum and jaw in that part, but were articulated in the most perfect manner. They were more complete and more perfect, taken altogether than any other. The Committee on that account regard *them as the best* SILVER MEDAL."

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Extract from the Report of the Mass. General Hospital.

"Dr. Morton, in 1846, discovered the facts before unknown, that Ether would prevent pain in Surgical Operations. He first established these facts by numerous operations on Teeth. eopos p30 dec9

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This day published.

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